MANIFEST TRUTH:

OR AN INVERSION OF *TRUTH'S MANIFEST.*

Containing,

A VINDICATION of a Church of Christ in their Proceedings on March the 8. 1657, against Mrs *Mary Allein*, from the false and injurious Aspersions of her husband Mr. *Toby Allein.*

By LEWIS STUCLEY, Pastor of a Congregation in *Exeter.*

Matth. 5. 22. *But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the Judgment, and whosoever shall say to his brother, Racha shall be in danger of the Counsel, but whosoever shall say, Thou fool, shall be in danger of Hell fire.*

Luk. 19. 22. *Out of thine own mouth will I condemn thee.*

Eadem possunt alicui videri manifestè vera, quæ alteri videntur manifestè falsa.

Quisquis à criminibus vitam suam custodit, sibi benefacit; quisquis etiam famam, & in alios misericors est, nobis necessaria est vita nostra aliis fama. *Aug. de bono Viduitatis c. 22.*

London, Printed by *D. M.* for *M. Keinton* at the Fountain in S. *Paul's* Church-Yard, 1658.

TO THE

READER.

THat Ink hath Poyſon and Gall in it, the Hiſtorian as well as Naturaliſt will confeſſe, and a late Pamphleter hath exemplified: We need not impannel a Jury of Inqueſt for this; hereby it happens that no quarter is given to paper, and as little to many mens names, as thou canſt witneſſe if thou haſt peruſed a book of Mr *Alleins* (falſly) called, *Truths Manifeſt.*

I muſt confeſs I have had ſome conflicts in my own ſpirit whether I ſhould ſilently paſs by the falſhood of the report or returne ſome anſwer to it. *Eloquar an ſileam?* Firſt, I ſhall give thee the workings of my thoughts for my ſilence; and then Secondly, give thee an account of the præponderating conſiderations that have had the greateſt influence upon me, to come thus into the view of the world.

Firſt, I ſhall conſider what may lye in the ballance againſt my printing.

1. I bleſſe the Lord I am in ſome good meaſure made ſenſible of my want of parts to contribute to the good of ſouls by my penn or tongue.

2. There are many choice practical Tracts (that concerne the eternal welfare of ſouls) publiſhed within the laſt twentie years, that (according to the conviction of my own conſcience) muſt needs promote the great ends of Creation and Redemption, more then I can hope my anſwer to a Scurrilous pamphlet may conduce; and if *Luther* (that *Phœnix* of the world) would condemn his excellent writings to the fire, rather then by the publication of them, the Scriptures ſhould be laid by; (*Ego odi meos libros, et ſæpe opto eos interire.* Luther in Gen. 14.) And if *Auguſtin* cryes out, away with our writings, that roome may be made for the Book of God, how much rather may I cry out and others, *Auferantur de medio chartæ noſtræ*, away with our ſcriblings

I muſt profeſs to all the world, That I am heartily ſorry I muſt trouble the preſs or thee with any thing but what may be uſeful and practical for thy furtherance in Grace.

3. I was even reſolved to ſay as Bernard, *Premat Corpus, tremat mundus, fremat Diabolus, conſcientia ſemper ecit ſecura*: or rather with Paul, *My rejoycing is this, the Teſtimony of my Conſcience, that in ſimplicity and godly ſincerity I have had my converſation in the World*, 2. *Cor.* 1. 12. And with Job; *Job* 16. 19 *my witneſs is in heaven, and my record is on high.*

I was thinking to relieve my ſelf with my own innocency, as to things laid to my charge; I could even have

have reſolved not to make Hue and Cry after my ſelf abroad in this miſ-judging age, but to become careleſs what the vulgar think or ſay of me, ſo it be not deſervedly ill; I was loath to buy their good opinion ſo dearly, as by the expence of much time and many ſpirits: how ſweet have ſuch thoughts as theſe been to me! It is not the breath of mens praiſe that I can live by, if I have credit with God, what if I have none with man? God and conſcience are my Compurgatours to whom I dare appeal from mans bar; if God and a good Conſcience feaſt me within, no matter for the Haile of mans reproaches that rattle without: my God doth not doe by me as man doth, he doth not throw dirt but rather waſheth it away in his Sons blood, *&c.* and therefore in the midſt of all the clamours, miſapprehenſions, and miſjudgings of men, why ſhould not this content me, that there ſits one in heaven that will cleare me one day?

4. When I veiw the generality of the nation, I fancy them ſo overgrowne with miſpriſion, that I have hardly hopes they will believe truths, further then they ſuit their particular parties, and intereſts. One juſtly complaines of the times, that mens words or reports of their actions have fared hard ſince envy (as *Peter* with *Malchus*) hath cut off their right eares; affections alwayes cut off one (and too oft the right) we ſeldom reſerve one eare for the ſtrangers (much leſſe the enemies) relation.

5. I might hope that a Miniſters yea or nay, might be of as much credit as Mr. *T. A.* his yea and nay; and though he hath got a certificate to gain him ſome credit, yet he knows well how eaſily I could procure hundreds of Miniſters to do me ſuch an office if I thought I needed them.

6. I have conſidered that ſome mens malice is beſt born by ſilence, and malice ſlighted looſeth (as the Bee) with its ſting its life; I have known ſome ſcolds ſooneſt ſilenced by turning the deaf eare; anſwers and replyes doe not ſo ſoone ſtrike detractours dumbe, as a contemning and diſliking deafneſs: It ſtands with ſome mens credit to diſpiſe poore accuſations, and their beſt anſwer is, with *Alexander* (in *Lucian*) unto *Hannibal*, Μηδὲν φάναι to anſwer nothing at all: And might not I hope that thoſe miſts that were caſt upon my perſon might in a few weeks ſcatter and vaniſh, without ſpeaking a word for my ſelf or cauſe?

7. I thought I might venture upon the Teſtimony of the Conſciences of many who know me, to vindicate me from the Aſperſions of this pamphleter.

8. Beſides all that know me, can beare me witneſs, how little pleaſure I take in a *Salamander* life; books of this nature can hardly be writ nor read without many heats and Commotions in ſpirits: Theſe times already have beene too fruitful in diſputes and controverſies, I have from my heart wiſhed that all our ſwords of Contention were beaten into plough-ſhares of more uſe, and fruitfulneſs, for the Lords field: Would it not be better if *Abners* Language were in every mans mouth and heart, 2. Sam. 2.26. *How long ſhall it be ere thou bid the people returne from purſueing their Brethren?*

9. Is it not a known experimented truth, that when the head is Intoxicated with empty jejune controverſies and notions, the heart becomes Conſumptive in the ſolid parts of Godlineſs? And therefore I had rather acquaint poore ſouls, that there is a Controverſy depending betwixt God and them, and that it is not no ſmall miſery to be an enemy to God, to be unpardon-

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ed; unſanctified], without hope of Salvation; if ſo they live and dye, to be a ſlave of Satan, and confidently to goe on in the way to condemnation: It grieved a Roman Emperour, that a Neighbour of his ſhould die before he had done him any good; it is ſome affliction to me, if I muſt be forced to ſpread *Rabſhekahs* papers before God and men. and thereby be hindred from more Important affaires, that the neceſſities of ſelf-deſtroying ſouls call for: how many are there round about that there is but a ſtep 'twixt them and the Grave? and 'twixt them and Hell? What haſte are many making to everlaſting woe? and muſt I forbeare crying, Returne, Returne, why will ye die? to vindicate my name from the Aperſions of an inconſiderable penn? Oh when I think of *Pſal.*7.11. *That God is angry with the wicked every day, he hath bent his bow, and made it ready, he hath alſo prepared for him the Inſtruments of death,* Me thinks I ſhould leave my name to the fury of the pamphleter, whileſt I adviſe theſe mad traitours againſt the majeſty of heaven, and beſeech them with tears and crys to throw down their armes, and to ſeek peace on a bended knee, according to the Articles propoſed in the Goſpel: How can I look theſe in the face, and think how likely they are to lye in perpetual miſery, and not break forth into teares (as the Prophet did when he lookt on *Hazael*) and fall on with the moſt importunate exhortations? how can I, how may I leave them in ſuch apparent danger to take notice of the reflections of *T. A*?

Secondly: But then in the other ſcale, I found a bleeding name, and thereby the Goſpel ſuffering, I found the Churches and people of God were to be ſatisfied, that had a chiefe intereſt in my reputation, leaſt my perſon might prejudice my Doctrine, a Suſpi-

tion

tion of ſin in an exemplary perſon (and ſuch are all Miniſters) denyes his labours their deſired acceptance; and therefore *Auguſtine* ſaith, *nec audendi ſunt &c.* Thoſe are not to be hearkned to, who having Suſpition raiſed of them which they know themſelves to be free of ſhall ſay, their Conſcience in the preſence of God is enough for them, and imprudently contemn the Eſteeme of men: Well then a good name is to be kept up, or redeemed from the attempts of men and divils, it is that which our Saviour expreſly Commands, when he ſaith, *Let your light ſo ſhine before men, that they may glorify God, Matth.* 5.16.

I know alſo how Catching a thing falſhood is, and that there are too many ſpirits in the world that are as dryed tinder to the fire of a Malicious Detractour.

Beſides I find the Apoſtles wipeing off blots from their perſons that the Goſpel might not be hindred; ſome there were that prated againſt *John, with malicious words*, and he aſſures the Saints *he will remember them.* So the Apoſtle Paul, when ſome of the Corinthian Church had beſpattered him, he accounts it worth a double Epiſtle, to give Antidotes againſt that poyſon, and to wipe off that ſpittle which ſome foule mouths had debaſed him with.

And the Apoſtle is expreſs, that *the mouths of vaine talkers and deceivers* (that attempt to deceive though with never ſuch ſlender artifices; for any thing will ſerve to deceive the ſimple) *muſt be ſtopped. Tit.* 1. 10, 11.

More-over, hereby Satans deſigne may be fruſtrated, who hath alwayes attempted to cloud, bemiſt, and aſperſe the ſervants of God, as knowing if he can but lay them low in the eyes of the people, their

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Goſpel and Miniſtry will ſoone tumble after them: were I to ſuffer alone, it were no great matter, but when I conſider, the Goſpel will ſuffer, and my labours to many may be obſtructed by ſilence under this mans calumnies and miſ-repreſentations, I cannot hold my peace: If it is come to this, that the Preacher muſt be vindicated, that his Doctrine may be accepted, I think I am bound in conſcience, of two evills to prevent the greater, *i.* rather to publiſh my want of Judgment, diſcretion, and parts, then to lye ſtill and be condemned for a lyar, ſlanderer, and unrighteous Judge, &c.

But before I make any animadverſions on the late pamphlet, I cannot but obſerve ſomewhat of greater Moment then I can find in it.

1. That I being a man ſubject to great infirmities, yet it hath pleaſed God to hide them from him, who watched for my halting, and ſo to governe and order the ill will of my adverſary, that he ſeldom or never hits upon theſe, but layes the burthen upon the whole ſhoulder, and chargeth me with that which I can eaſieſt wipe off; bleſſed be God, that if at any time my nakedneſs hath been more then ordinary, yet this Cham hath not found me in it, for he would ſoone have publiſhed it to his bretheren: did he but know my often indifferencies in the wayes of God, my often ſtarting aſide, my unbeliefe, together with all the aggravating Circumſtances, ſo much as I doe, how would he glory over my infirmities? *qui alterius vituperatione laudari putat*; who knoweth no other way of Commending himſelf, then by diſparaging others; herein I deſire to adore the Love and goodneſſe of God to me and others.

2. That

2. That God ſhould draw good out of evil for the good of me and others, *Shimei* his railing tongue, and *Rabſhekahs* letters, ſhould conduce to our reputation, and that the wrath of man in the Lords hands, ſhould be as a file, to make the innocency of his people the brighter; this I deſire with reverence to lay to heart; how ſhould I and others adore the wiſdome of God who converteth all the ſoyle (that can be raked together out of the draught, either of our infirmities or of the paſſions of this man) into Fullers Soap to ſcoure our names and perſons to a greater brightneſs; they ſay of falſe dyalls, that's beſt which is moſt falſe, becauſe it will deceive feweſt: It is a favour for me and others (not intended by *T. A.* but directed by providence) that ſeeing we muſt be traduced, it ſhould be done ſo palpably and groſly.

3. I cannot but adore the Juſtice of God toward this *Mr. Allien* who hoping to raiſe up his wifes loſt fame upon the ruines of a Church, hath but expoſed her ſcandalous actions and his own to the more ſhame; and going about to aſperſe the cenſures of the Church, hath thereby ripened his own Judgment, which yet may eventually prove a mercy to him; *it is ſo dangerous a thing to go along with impunity in any lewd courſe that the greateſt mercy to a malefactour, is to arreſt him in his Carriage.*

And now Reader, leaſt thou be offended at the tartneſs of ſome paſſages in the following Book, I am forced to this Apology, That I divulge little more of Mr *T. A.* then what is divulged by himſelf: the Law of nature teacheth me to do right to my ſelf, and therein to prove (what I may) that I am ſlandered, and therefore I hope for a faire opinion from thee, if I give thee a far-

a farther light of what was done on *March* the 18th Againſt Mrs. *M. A.* which is by her husband very ill repreſented to the world; my reflections on him are not ſo much to uncover him, as the truth; expect no more then this from

Thy Friend.

June 2.
1658.

LEWIS STUCLEY.

BEfore I examine the inſide of Mr. *Alleins* Book, I muſt needs fix my eye a while upon the *Frontiſpiece*, *Teſtimonial* and *Epiſtle*.

Firſt, The *Frontiſpiece*. And here we ſhall gaze a while on the *Title*, *Author*, and a *Scripture* quoted.

1. The *Title*, *Truths Manifeſt*: Here he flouriſheth over the deſign, as if it were (at leaſt in the principal branch of it) the rectifying of miſtakes, and manifeſting of Truths; yet this outſide, compared with the inſide of the Book, ſhews it to be but like the Apothecaries box, which hath *Pharmacum in titulo, in pixide venenum*, Phyſick in the Title, but poyſon in the veſſel: Before I have done with him, I ſhall prove miſtakes and lies enough to ſhew his Book and Title have no ſweet accord. We ſhall put it to the iſſue, whether his Narrative be ſo full and faithful as he pretends, and whether it ſatisfyeth all that deſire to know the Truth? or rather, whether thoſe that have been before deceived by reports, be not now coſened in print? If it be found ſo, it is a double fault, the falſhood in the Book is one, Truth in the Title another. Here might I preſent thee with a Catalogue of thoſe many ſhameleſs untruths which lye thick ſcattered like dung upon the face of his Pamphlet. Something might be ſaid againſt the *Manifeſt*, though I dare do nothing againſt the *Truth*; but I ſhall chuſe rather to take them up as they lye in my way, before I can view them in his Epiſtle or Narrative.

2 I am

2. I am not to paſs by the Author, *Toby Allein, a late member of the ſaid Church.* Mr. *Toby*, your membership I own, but *late* member gives the Reader to imagine, that either you are already excommunicated, or that we have diſmiſſed you, or that you are an apoſtate from us; I would not have your Reader miſtaken, we have not taken thoſe advantages againſt you, which you carriage may (in unprejudiced mens judgments call for) and I am ſure we have not diſmiſſed you unto any others Congregation; whether you are an apoſtate you beſt know; I do not intend to ſay farewell until you have ſatisfied the Congregation why you leave them: you are not ignorant that the Church hath ſummoned you before them, which call of Chriſt hitherto you have refuſed: will you ſeparate from them without giving them the reaſons of your withdrawing? This ſeems not fair, you will leſſen the credit of your *Hiſtory*, if you are found Schiſmatical: but I ſhall give you a little reſpite to conſider of the conſequence of ſuch a courſe, whileſt I veiw.

3. *The Scripture quoted in your Title Page, Prov. 26. 5. Anſwer a fool according to his folly, leaſt he be wiſe in his own conceit:* I have viewed this Scripture, with the fourth verſe, *Anſwer not a fool*; they are both the counſel of *Solomon*, and would require the advice of as wiſe as he, to diſtinguiſh which one ſhould follow: But Reader, I may not hold thee in the Porch, neither canſt thou paſs into the inner rooms without ſome obſervations, of ſeveral names ſubſcribed to a *Teſtimonial* in the behalfe of the *Author*: It will be an *incivility* to let them paſs without taking notice of them, and the Contents of their certificate; and therefore this is the ſecond thing conſiderable.

Secondly, *The Teſtimonial*: We muſt carry our ſelves warily here, leaſt we be bound to the *good behaviour*; but I hope without offence, we may put a few Queries to Mr. T. A.

1. Why do you diſparage your ſelf and credit in the world, as if you may not be delivered without any certificate? *Good wine, we ſay, needs no buſh.*

2. Why will you prove ſo injurious to the Major and Chamber, as for the future to weaken their Teſtimonies, in caſe honeſter men ſhould need them? If I prove you guilty of baſe putid lies, will it not be a reflection on the certifiers, as being too facile and eaſie to give teſtimony for ſome men; (A vice I confeſs too common every where)

Quem cui Commendes iteram atque iteram aſpice, ne mox
Incutiant aliena tibi peccata pudorem.

3. But if there muſt be a certificate had from them, why had you not procured one for your wife and dame, I think (of the three) they needed it moſt.

4. But

4. But pray Sir, ſeeing you cannot come abroad without ſome *Compurgators*, why had you not got letters *Teſtimonial* under the hands of the Miniſters, as well as Magiſtrates? they are better able to judg of your godly converſation: Or

5. Rather, Why had you not tried the officers and members of that Congregation, with whom you have walked for ſeveral years? Sure they had the faireſt advantages of giving you what you might juſtly claim: I am ſomewhat ſuſpitious of ſome Miniſters, who are forced to borrow hands for their good behaviour, from perſons of a remote habitation from them: it was no longer ſince then the 17. of *May* laſt paſt, that ſpeaking of our Church, you ſaid, *we were the honeſteſt people that ere you came among*: why had you not got a certificate from them you thought *moſt honeſt*?

6. Doth it ſavour of humility and modeſty, to have ſo many lines affirm'd of you without bluſhing? and to get ſo much to be printed in your behalf? but

——*Sic notus Ulyſſes.*

7. Why would you have ſuch things to be inſerted, as I find in the teſtimony?

1. That you have been *one of the Stewards of the City*: May you not be a falſe Steward in your account notwithſtanding?

2. That you have been alway *well-affected to the Commonwealth*: ſo you may and not to truth.

3. That you have been *active in, and as Captain raiſed a company for his Highneſs ſervice*: ſo you may, and yet raiſe more falſe reports then you did at that time men.

But pray Sir, why was all this inſerted?

1. Was it not to inſinuate to great men in power, as if all the ſubſcribers were men high praiſing you for your owning the preſent ſupreme Magiſtrate; you know what I could retort to this, *Spectatum admiſſi riſum teneatis.*

Or rather,

2. Was it not inſerted to farther a belief of that which you write pag. 233. That the Protector might be aſſured he had a ſingular friend in *T. A.* who was willing to diſcover what dangerous agitations there were in a Church at *Exeter*, that they might be dealt with thereafter? Or at leaſt that the affections of the Supreme Magiſtrate might be alienated from me (which you know is the great eye-ſore of the *Chamber*)

Well, I will examine you about this no farther: I take it for granted,

granted, among other ends you hope to be looked on as an honeſt man by the help of theſe *Prolocutors* (and I hope to be ſo owned without them) I commend this policy, you will not venture into the field without your Seconds:

Defendit numerus junctæque umbone phalanges.

But this I ſhall tell you, You have made ſo many acceſſories, that I cannot ſee how with Juſtice on your part, and Safety on Mine, your Action on the Caſe may be tryed in *Exon.*

But what if you had a Legion of men to certifie for you, *nay and all good,* yet they cannot aſſure us, that your Narrative is full and true: There was a time that *Judas* might have had a Certificate for his good Converſation and Stewardſhip from all the Saints in the world, yet afterwards he betrayed his Maſter upon a *Money account.*

And yet me thinks I can fancy with what confidence you now appear in open field, guarded with the Company; and now if ſimple people muſt believe all your reports to be *Oracles,* for fear of diſpleaſing the *Chamber,* if Credit muſt be given to your words, I warrant you we ſhall ſee confidence enough in what follows.

Well Sir, We will venture, *pace tantorum virorum,* to examine that which comes next in order.

III. *The Epiſtle to the Reader.* Here the man ſeemes ſo grieved, that he cannot but vent his ſorrows to the world: troubled he is,

1. At the cenſure of his wife which he calls unrighteous; for this I refer you to the Notes of my Sermon printed lately, where you will find, that ſcandal and contumacy was proved againſt her, pag. 19, 21.

2. He complains of hard meaſure, that my Notes were printed, the ends whereof he ſaith was to ſpread falſe reports raiſed by our ſelves, as far as we can. No, Reader, there he miſtakes, our end was, *to ſatisfie and ſilence them who pretended we had cenſured her for joyning with a Congregation of different principles from us:* And the end of the *Poſtſcript* was to ſhew, *how much I ſuffered in my reputation by (abominably) falſe copies of my prayer.* And whereas he condemnes us of ſpreading falſe reports, if any ſuch ſhall be repreſented or made knowne to me, there is no man (I hope) ſhall be found more ready and pliable to make ſtrait that which is crooked, or to make his pen do pennance in any ſheets for any error

error or delinquency in this kind: so willing am I to expose my selfe to the hazard of any discovery he can make.

3. He can hardly digest Mr. *Malls* quotations because of their impertinency. What if I should tell this Pamphleter, that he understands not what the impertinency of a quotation meaneth, or wherein it consists? Sure I am, that if they attain this end to satisfie the consciences of the Reader, That Excommunication is a delivery of an offender to Satan, and that a particular Church may excommunicate, and that not only great and notorious sins deserve this correction, but also *lesser crimes increased with contumacy and contempt of the Churches admonition, become worthy of the same castigation*; then are they *pertinent quotations* with respect to his wifes case. And if these learned and Reverend Men (as he is pleased to stile them, though poor man, I think he never saw one of them) do satisfie the Reader, that in dealing with a private offender, he is first brotherly to be admonished alone, if that prevail not, to call one or two witnesses, and if that do not profit, then to declare it to the Officers of that particular Church: and if their admonition be successlesse, then the original crime, and his contempt is to be declared before the whole Congregation, and upon remaining obstinacy, the offender is to be excommunicated: Surely this is not *Impertinent* with reference to Mr *T. A.* though he is willing to wave such questions, referring his Reader to the learned: Surely it concerned him to have studied those questions, and not to content himself with an implicit faith in the learned.

There is one thing more that I shall take notice of in his Epistle, he can hardly forbear challenging me and the Church to answer what we have done before the tribunall of him who shall judg the world in Righteousnesse.

Mr. A. I bless God I can think of that day without any feare or horror upon my spirits, that may arise from any malice I have borne you or yours: I know the Lord will wittnes for me in that day, that you, and your wife, and my selfe, had not been at this distance, wherein we now stand, but by her and your miscarriage: then it will be known that your wife was not censured by us for joyning in other Congregations beside her own, and this book which you have writ for vindication will be brought forth as a wittnes against you, unless that the Lord give you timely repentance, which I beg daily for you. But to come to his *Narrative*.

It *is the unhappines of this traveller to stumble at his first setting forth*, p. 1. He would make the world believe as if he and his wife were members of Mr. *Mark Downs* Church in 1648. where-

as Mr. *Nicholas Eveleigh* and my ſelf are ready to witneſs upon our Oaths, that he told us, he only deſired that he and his wife might receive the Sacrament at times with them, until there was a Congregation conſtituted, according to his own different judgment; elſewhere to which, he and his wife would then joyn. And another of the Church will witneſs, that Mrs. *Allein* did ſay ſhe did joyn with Mr. *Down* on the ſame terms. *A Crazy conſcience and a Brickle memory are very ill companions*, but why do I blame his memory in this, he lately averr'd the ſame before Mr. *Ford* Miniſter in *Exon*, as he confeſſed to me and Mr. *Eveleigh*, and I have ſome cauſe to believe this, for that ſince my coming to *Exon*, which was in 1651. he and his wife were my conſtant auditors, and afterward joyned in Church-fellowſhip with us. But I never heard that Mr. *Downs* dealt with them for ſeparating from him; having prepoſſeſſed his Reader with his actual membership, under Mr. *Downs* inſpection, he gives us an account, when the Church (to which I ſtand related) was gathered, (*viz.* 1650.) Here he trips again (the man will be angry if I ſay he lye, and ſo will his *Prolocutors* too) it was about the middle of the year, 1651.

After he gives the reaſon of their propoſing themſelves to this Church, namely the report of what purity of Ordinances, and excellent adminiſtrations we had amongſt us, even to admiration, which great report he ſaith even rapt them up to a fools paradiſe.

Here Reader take notice upon what ſlender grounds this couple deſire communion of Saints; had they conſulted with the Oracles of God to know his will, and how he could be worſhiped, they had given the world a better account of their holy and tender conſciences, then to ingage ſo far, and ſo long in a fools paradiſe, barely upon a common fame of pure adminiſtrations.

I am bold to ſay, that the riſe of Apoſtacy hath been hence, unſound profeſſors grow big with expectations in the wayes of God, and then miſſing of them like ſick perſons, that deſire a change of beds and chambers: they are reſtleſs in their ſpirits till (under a pretence of trying all things and wayes) they at length throw up all their religion; I cannot but take notice to what a ſtreight Mr. *A.* is brought, when he knows no way to vindicate his wife, ſave by jeering at pure Ordinances, and confeſſing himſelf and his wife in a fools *paradiſe* for years together.

But it ſeems, though they were propoſed, they were put off; I do not remember this, nor believe this part of the Narrative;

but

but if they were, was it for ignorance or ſcandal? ſome reaſon ſure is given? why is he aſhamed to diſcover it? well, but the fault is mended, whatever it was, for they were afterward admitted, *p.2.*

True they were; but with how little freedome the Reader may ſee in the printed notes of my Sermon, *p.21.* They continued with us about four years: Reader, If thou liveſt neer them, know of them, where they were communicants the other 3. or 4. years? I warrant thee thou will never find them at Mr. *M. Downs* his communion table: of what fold were they all that while? were they ſtrayers, and was there no ſhepherd to look after them?

Next I ſhall examine the grounds for Mris. *A.* Separating from this Church.

The firſt reaſon was a petition, the ſubſtance whereof was to pray the Lord Protector, not to accept of the Kingly Office.

We are not aſhamed to tell the world, that we and ſeveral other Churches, both in *Devon*, and elſe-where, did petition his *Highneſs*; and we laid down our reaſons againſt his accepting the title of King: And whereas it is ſuppoſed, that there was treaſon in the ſaid petition, ſure he ſhewed little good will to us, that he would ſuffer us to perſiſt in any treaſonable undertaking, and not endeavour to hinder us, and as little affection did he ſhew to the preſent Government, that if we were guilty as much as the Archbiſhop, or *Strafford*, he ſhould conceal this, and thereby become guilty of *miſ-priſion of Treaſon*: may not I ſay that this man is either a traytor or lyar? let him extricate himſelf from this *Dilemma*: The great certifiers for him are little beholding to him, that they muſt tell the world that Mr. *Toby Allein* is a man *to whoſe words credit is given, and alwayes well affected to the Common wealth*, and yet here charged with lying or concealing of treaſon: But we may ſay, as Gen. 49.23. The Archers ſorely grieved him, and ſhot at him, and hated him, but, *&c.* Joſeph is accuſed as an enemy to the Chaſtity of his Miſtreſs, yet the true reaſon and ground of his accuſation, was not his enmity, but his faithfulneſs thereunto, though the matter of our accuſation be oppoſition to authority, yet I make little queſtion, but the true and real cauſe thereof, was my affection to it, for which I have ſuffered ſufficiently as a temporizer; he knows well what a mercy we count it, that under the ſhadow of this Government we can injoy our conſciences: but if he could by this artifice, alienate the chief Governors affections from us, ſo as to deliver us into the hands of others, our ruine would be ſure and ſpeedy; however we truſt that our Lord Chriſt is as

tender of our lives and liberty as ever, and will continue to give a charge to them that rule, to put forth their power for our preservation and comfort, though this *Tobiah* (like him of old) endeavour our ruine.

He tells us, *p.*3. That this was the first disrelish his wife had of our proceedings. Here you may take notice, that for several years it pleased God so to accompany us with his presence, that there was no just advantage given to this woman, until this petition was signed; it seems then that our proceedings against Mrs. *Parr* (whom we had long before with their consent suspended) were liked by both: and yet in his Epistle he affirmes, he saw no crimes proved against his wife or Mr. *Par*, That might argue the parties guilty, and that both have been before excommunication, and since unblameable in their walkings. How could this man of such a *good name and reputation, and so well esteemed of, and belov'd for his godly conversation*, Consent to the suspension of Mris. P. and walk with us so long after, and never discover to any fellow member or Officer (that we can hear of) our wronging such an innocent.

But I may not leave him thus: was this the first disrelish? he is mistaken; my faithfulness to his wife, in charging sin upon her, for defaming her sister in law, swelled her with prejudice, and with such prejudice, that when I desired a conference with her, she refused it, alledging that I forced her to that which was against her conscience, in confessing her faulty carriage to her sister, as the Reader may see in the notes of my Sermon, *p.*22.

Well, However the dissatisfaction began, yet dissatisfied she was, and now forsooth, she fears, the Church carried on some *particular mans interest*: I wonder what that man should be, I bless God, I know not his name, I will not plough with his Heifer, to know the meaning of this, but will contentedly let it pass. *Quorsum hoc*, to what end is all this? but to insinuate with the Reader, as if he and his wife alone were the people that had no state ends, nor politick interests, nor worldly preferments in their eye: and yet in the next lines she begs, that he would be exceeding wary, what he did and have respect to himself, her, and her children; now Reader, the paint begins to weare off, and self will be found the byas of this woman, the thred of self advantange will be seen running through this whole piece: she had for sometime before bewailed the bitterness of the *Presbyterians* toward her husband, because differing from them in opinion, and perceiving some hazards to his trade (should he abide among us) she hath found out this expedient to alienate her own and husbands affections from us: and yet,

Pri-

——*Primâ nil habetiſta domus.*

Although ſhe thus reflect on us, yet if her husband may be believed, ſhe was yet to the *Church very quiet*; too quiet in one ſenſe, that being offended to our treaſonable practiſes, and driving on particular mens intereſts, ſhe had not diſcharged her duty in giving admonition, and deſired ſatisfaction from the ſuppoſed offenders; but I think he means it in another ſenſe, ſhe is yet very quiet, this the Reader muſt obſerve, leaſt he think as ſome do, that ſhe deſerves the Poets Character.

Molliter iraſci non ſciet illa tibi.

2. The ſecond reaſon for her ſaparation was, a members uſing ſuch words in prayer as theſe, concerning the Lord Protector, Lord humble him, what would he have, is not he high enough already? well, I muſt profeſs my ſelf to be a ſtranger, to any reflections of this nature upon his Highneſs, and wiſh from my heart that *T. A.* and and all his prolocutors were but as faithful hearty friends to the Protector, as that party is whom he ſecretly fathers theſe expreſſions on. And though he inſinuates, as if he were of Mr. *Feakes* way, yet afterward confeſſeth a day of thanksgiving was appointed by the Church to bleſs God for his preventing ſome inſurrection by the fifth Monarchy men: *Oportet mendacem eſſe memorem.* But it ſeems this kind of praying, ſo wrought upon *T. A.* himſelf, that he reſolves, that if the ſaid member prayed ſo again, he would never hear him more: A ſtrange reſolution! ſhould he be impartial, from how many would he withdraw upon a true account? Here I muſt caution my brethren to be wary for the future, how they let fall words of reflection, leaſt they thereby looſe one of their Auditory. Well, how ſlightly ſoever I look on this, it hath ſo great influence on Mrs. *A.* that hereupon ſhe begins to flag in her affections to our way, as he tells us, p. 4. did ſhe but now begin to flag? it ſeems then the petition of pretended treaſon was more tollerable then the prayer. And why had not *ſo great an offender* been (at leaſt) admoniſhed, or why muſt her affections flag to the whole Church and way ſhe walked in from one mans delinquency? and why muſt every thing that was amiſs, now be thought on by her? here he would make his Reader believe there were many things amiſs amongſt us, he names none, (I take it for granted there are none) for he loves us ſo dearly he would be ſure to blaz on them) except what is given as a

3. The third Reaſon for her ſeparation, the expreſſions of ſome members, who in making out their experiences at their admiſſions, ſpake of ſuch ſins as are not to be named, which things ſhe ſaid bordered too nigh Auricular confeſſion, p.4.

1. Let the Reader conſider, that it is no new thing for perſons when admitted to diſcriminating Ordinances to confeſs their ſins? compare, *Mat.*3.6. with *Luke.*3.10,14. as Mr. *Hilderſham* obſerves in the Lectures on the 51 Pſalm *p.*148. *The people came and cried out*, O Sir, *we have been unmerciful to the poor, ſeeking our ſelves only without all care of the good of others; the publicans came and cryed, we have been worſe then ſo, for we have been ſhameful extortioners, and under colour of law and pretence of right, we have got mens goods unjuſtly from them; the Souldiers came and cryed*, O Sir, *We have been worſe then all theſe, for we have by violence, without all colour of right, ſpoyled many*: ſee more *Hild. p.*161.

2. If there were any undecencies in perſons at their admiſſions, why had there not been ſome faithful counſels adminiſtred to prevent what he would publiſh for our ſhame?

3. His wife if not himſelf, ſhew their ignorance, in thinking ſuch a courſe borders on Auricular confeſſions: Auricular confeſſions is a phraſe uſed to denote that which is required amongſt the Papiſt, *viz.* that every one do confeſs all his ſins, though private to the Prieſt alone, *Whiſpering* the ſame into his eare, now what a ſhame is that put on us in the application hereof to our courſe in our admiſſion? ſurely the conſcience of Mr. *T. A.* cannot but acquit us of popery and treaſon.

There is ſomewhat more obſerveable in the 4. *p. That his wife was much diſcontented with him*---What need the world know more of that? but the cauſe is weighty——let it paſs, though I cannot let paſs the words, ſhe then threw forth; ſhe apprehended that ſome of them did carry on a ſelfiſh carnal deſign; A ſtrange inference; He that can gather Grapes of thornes, and figs of thiſtles may happily ſee the naturalneſs of this deduction; I will not aſperſe *T. A.* with the filth of his own kennel; I will not ſay that his wife adviſed him to ſeparate from us, to ſave the incident charges of the church, to ſave a ſumm of money, that he had ſubſcribed for the erecting of a Gallery in *Peters* in the Weſt, and to farther his trade in vending Serges; but ask him Reader, whether the tenor and ſtrain of this accuſation be not purely ſatanical? being drawn to the life according to that pattern. *Job* 1.9. Doth *Job* ſerve God for nought? for as the Devil there ſeeketh to traduce, and imbaſe that external courſe of ſanctity and uprightneſs which *Job* held, by falſly charging it with ſiniſter ends

and

and motives, ſo doth the pamphleter moſt unworthily calumniate and deprave the Candid intentions of a Church of Chriſt: but wherein lay the ſelfiſhneſs of this deſign? He ill conſults for ſelf that joyns to this Church in *Exon*, where the way of God hath the ſame portion of Calumnies, lying, reproaches, as in the dayes of old, *Acts* 28. 22. Againſt which as a ſect, every one ſpeaks liberally, and where the ſpirits of men are ſo exaſperated, that we owe our very lives as well as liberties, to the reſtraining Providence of God, and the vigilant care and tenderneſs of his Vicegerent.

Turpe eſt——Cum Culpa redarguit ipſum.

But I paſs on to the fourth reaſon

4. For her ſeparation which was a Covenant, and therein two things diſtaſtful, the one whereof was a tying of the members wholy to hear their own Officers, when they preached, and no other without their leave: And the other was that we were to expect a greater bleſſing from their miniſtry, then any others, *p.* 5.

To which I give this Anſwer.

1. There was no Covenant at that time, drawn up, much leſs to be taken by the Church; and therefore that is falſe which the pamphleter ſuggeſts, only there was a paper of mutual duties betwixt officers and people, with Scriptures annexed to them, for the Church to conſider of.

2. Whereas it is ſuggeſted, that all or a great part thereof was aſſented to by the Church, *p.* 5. It is abominably falſe; for they did hardly debate the tenth part of the ſaid paper: you may ſee how bold and laviſh this man is, now that he is guarded with his *Teſtimonial*.

3. I am not aſhamed to declare it as my judgment, that members ought *ordinarily to hear their own officers, and may expect a greater bleſſing from their Miniſtry, then any others*; and dare avouch that this opinion is no other then what Prelatical, Presbyterial and *Congregational* men do generally own and defend. In the ſame Page he would make the Reader believe, that forthwith his wife joyned to Mr. *M. Downs*, before any member had admoniſhed her: which I am confident is abominably falſe, and I have more then Ordinary cauſe to fear that he himſelf was convinced in his own conſcience of the falſhood of it, let his own words be but weighed: who can imagine that ſhe having profeſt ſo much ſorrow for her departing from Mr. *Downs*, and pretending the judgments of God had follow'd her for the ſame, that her husband would after

this, desire her to joyn with us (against whom she was so displeased for the reasons aforesaid) as a member with us, I cannot let this pass before I have taken notice of the grouuds of her (pretended) return to Mr. *Down*, namely Gods displeasure against her, manifested in her childrens death, and her own sickness for departing from him: surely as a late writer hath observed, *the providences of God are written in the dark and unlegible Characters, which though they may soon be discerned to be his hand, yet to decipher the sense and meaning of them is a task that oft-times exceeds the line of humane wisdome*: They are like the the hand-writing on the wall, *Dan.* 5. 5. where part of the hand that wrote it *Belshazzer* saw, but the meaning of it, neither he nor the most learned of his Caldeans could find out: to interpret the mind of God in his providences requires the skill and wisdome of a *Daniel*: and let the Reader take notice that God hath seemed to put a check upon this inferrence from Providence, by the death *of one of her children, since her separation and excommunication, and whilest this lying pamphlet Ly in the press*, p.6. He tels his Reader, that Mr. *Ford* was traduced, but by whom I know not, only still I find *T. A.* peccant in neglecting to admonish one with whom yet he was in fellowship: sure he that allowes himself in the omission of fraternal correption deserves not such a *Testimonial* of his godliness. Immediately he chargeth us with common sleighting of others that are not of our way (though never so godly): this is a false imputation, and suggested by the accuser of the brethren: Had we commonly slighted godly men of different perswasions, it had been an intollerable crime, and he ought not to have put it up, without dealing with us about it: is there no way for Mr. *A.* to make his own and his wifes face clean but by throwing dirt in the face of a Church of Christ? p.7. He confesseth that the manner of his wives withdrawment from us, was according as is set forth by Mr. *Malls* account: She refused to obey the voice of Christ in his commands, *Mat.* 18. 15, 16. She refused to hear the first and second party, and so successively; and if the Church did send for her, she would not come near them, for she did not mean to be so tost up and down as some others had been: so that, Reader, had her grounds of separation been just (though the contrary doth appear to all unintersted persons) yet the manner of her separation is altogether unjustifyable; and whereas she pretends she desired that the business might be determined by two other Ministers, and my self with Mr. *Mall*. I shall reply two things.

1. How

1. How doth this accord with what is ſaid by *T. A.* p. 8. where to find fit perſons for the reſolving this queſtion, we knew not; being both of us tender to ingage the Miniſters of the City, leſt it might prove of ill conſequence, or beget ſome animoſity between them upon the deſiding of the queſtion? why was ſhe not as tender of preventing animoſities in offering the determination of the buſineſs to two Miniſters as in ſtating the queſtion?

2. But to clear up matters more fully know, that toward the end of *September* laſt, I occaſionally met with Mr. *Alleins* father, who ſignified to me that his daughterin law (the party cenſured) did with tears in her eyes profeſs her willingneſſe to leave her ſelf to the determination *of any two Miniſters within the City or without* (ſhe was indifferent) that might confer with me and end the buſineſs in controverſie, whereupon (though I told him it was a great reflection on her Paſtor that he could not be admitted to treat with her unleſs others might be preſent; it was a *tacit* charging me with unfaithfulneſs, and that I had never given her cauſe for ſuch eſtrangements) yet however I pitched on two Miniſters Mr. *Ferdinando Nicols* and Mr. *Thomas Down* and ſent her husband notice of it, who was overjoyed at my condeſcentions, as hoping to reduce his wife by this expedient; but ſhe inſtead of this flyes off from her pretentions to her father in law, and would not refer her ſelf to them. p. 8. I find Mr. *T. A.* and his wife agree to have the caſe ſtated whether thoſe things before mentioned (at which ſhe was ſo much offended) were ſufficient cauſe to withdraw from my Church (as he calls it) and go to another? Had he conſulted with the Presbyterian books concerning ſeperation, he might haye been ſatisfied: Mr. *Brinſley* would have told him that is an unwarrantable ſeparation wich is either

1. Unjuſt, When there is no perſecution, no ſpreading errors or hereſie, no Idolatry, nor ſuperſtition maintained in the Church.

2. Which is either when the cauſe pretended is but light, or when the ſeperation *is ſudden and heady*, without due endeavour and expectance of reformation in the Church: *Brinſlies* Arraignment, p. 24. 25. Or he might have peruſed Mr. *Manton* on *Iude*, who would have taught him that the only lawful grounds of ſeparation are intollerable perſecution, damnable hereſie, groſs Idolatry, p. 496. and that lawful ſeparation on theſe cauſes, muſt not be *ſudden till all due courſes be tryed*, p. 497. And now Reader, do but reflect on the four grounds of Mris. *A.* her ſeparation and thou canſt not but deſcern, how *groundleſs and raſh even in the account of brethern* (*diſſenting from* — — *ſeperation*

Exon is: we are neither accuſed of hereſy, Idolatry or ſuperſtition; and *ſhe never declared her reſolutions to leave us, or any grounds thereof, or endeavoured to be ſatisfied about any thing burthenſome to her, untill we admoniſhed her of diſorderly walking in neglecting Church-fellowſhip with us, we had not an hint of any of her diſcontents.* Hitherto I have followed this pamphleter to ſee and ſhow his weakneſs in juſtifying his wifes neglecting Church-fellowſhip and withdrawing from us: I ſhall next take notice what he pleades for her other ſin of running from him: p. 8.9. he pretends, as if the end of that motion was ſatisfaction, whether ſhe might withdraw from us; *what neede ſoe much impatience if ſhe had actually been in Communion with* Mr. Downs *people?* Here Reader I ſhall give thee ſome probabilities that ſhe intended not for *Taunton* in this expedition.

1. At her departure from her husband in the morning ſhe told him in a paſſion *ſhe would leave him*, as he confeſt with tears in his eyes to Capt. *Roll* and *Lieut. Owen*, about foure of the Clock the ſame day; and yet p. 34. of his *Truths Manifeſt*, he knowes in in his own Conſcience that ſhe never entertained the leaſt thoughts of deſerting him; is not this a bold lyer?

2. Was ſhe ſo poorly beloved in *Exon* that ſhe could not borrow an horſe for love or money? where ſhe had her birth and breeding, ſuch as it was.

3. Was ſhe not great bellyed, and conſequently unfit for travel on foot? ſo near her time, it ſeems, that p. 35. of his book ſhe was glad to Carrie her midwife with her. Will any Reader think that ſhe in ſuch a Condition would take ſuch a Journy for ſuch an end.

4. Would ſhe have pitched on ſuch an infamous woman as *Dame*, who had ran to Ireland as her Brother *Mongwel* confeſſed after another womans husband? Had ſhe no relations that ſhe might truſt to convey her in caſe her husbands Company was not ſo proper?

5. Why did they not proceed in their journey? what though her brother could not accompany her, muſt ſhe needs returne being in her journey more then half the way, eſpecially when ſhe could goe with more Credit to *Taunton* then before? but,

6. If the Mare was ſent for to convey her to *Taunton*, what ſhould *Dame* her Companion or Midwife doe? muſt ſhe ride upon the Muggle of the Mare?

7. But is it likely that ſhe would ſend about fifteen miles for a Mare to expedite this journey?

8. Is *Honnington* in the road way to *Taunton*?

9. There are ſeveral perſons that then lay in the houſe that heard the Landlady ſay, that Mr. *T. A.* could not be admitted for a while

while into his wifes Chamber, and that Mris. *A.* did confeſſe to her, that ſhe left her husband becauſe of a different way from her. Well but he thinks to excuſe, by a freindly lodging he had that night with her p.9. it was ſure but part of the night, I think it was near nine of the Clock before he took horſe to find her out: for her friendlineſſe to him I will not medle with it, only it Coſt him deare, to travel ſo unſeaſonably, and to ingage (as was reported) that he would never joyn with us more.

10. Her journey was ſinful in the opinion of both husband and wife p.10. he ſaith, ſhe was ſenſible of her ſin in going from him without his privity, and deſired the Lord to humble her for it, and deſired him to forgive her. Well, grant this, yet the offence became publick, *Honnington* and *Exeter* Rang with this ſcandall, and the Church account themſelves obliged to take notice of it, and they appoint members to admoniſh her of it, but ſhe refuſeth to hear them as ſhe was wont: Now let the Reader Judg, whether this is ſo ſlight an offence, and whether a Church of Chriſt have not power to deale with ſuch an offender, although ſhe be forgiven ſeventy times ſeven by her husband, yet no appearance of ſorrow was ſeene by any of us, for her opening the mouths of wicked men againſt Religion; therefore we expecting ſaisfaction but miſſing of it, we reſolved to follow this offendor according to the inſtruction given us, *Math.* 18.15.16.17.

In the ſame page he adviſeth his Reader to take notice, that the Church were ignorant of the occaſion and end of her journey, and yet, &c. Noe wonder if Ignorant of the occaſion of that ſcandalous motion, when her own husband knew it not till he found her in *Honnington*; and as for the end, though he pretends it was to Receive ſatisfaction Concerning ſome ſcruple, yet I doe not beleive it: How ever he hath been taught in *Peters*, that it is a moſt ſad thing, when a man hath nothing to ſay for the juſtifying of himſelf, but this, that he hath a good meaning in ſuch an action; it is no queſtion, a man may have a kind of good meaning in that which is nothing but wickedneſſe; the beſt intention in the world is not good enough to make an evill action to be good. Good is a perfection as evil is a defect, and all perfection muſt come from the concurrence of all the cauſes to compleat it: what think you of *Lots* Daughters, their end was that they might preſerve ſeed on earth, yet this would not Juſtify them in ſuch an abominable act as that was: yea, he hath been taught, that no man can have a good intention in a wicked action; how can a man have a good end, as long as he walks by a crooked rule, and uſeth indirect meanes for the obtainingof his end? it doth imply, it is a contradiction: The obedience of he Creature to its maker is

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the end for which it was made, honoring of God by obeying him, is the end of a Christian: now how can he aime at the glory of God that taketh a direct course to disobey him?

But if his wives end was so good in that swift motion of hers, why had it not been made known when the two others were sent to his wife? Why did she refuse conference with them? She knew well enough that the scandalousness of the action was notorious, and did it not become her (or her husband in her behalf) to satisfie us about this glorious end? Besides, why had she such a ruffe carriage toward those two Bretheren, when coming to her in a message from Christ, and his Church, p.10.11. We know she is a ruffe piece, but that was a strange time so to express her self, when she lay under so much guilt, as that he confesseth, she ask't him forgiveness, and said, she was sensible of the evil of that journey, and desired the Lord to humble and forgive her for it: When *David* had truly repented of his sin, though a *Shimei* accosted him, he was not rough towards him; though this pamphleter be overbold in his lying imputations, yet the Lord did not Permit him to charge the brethren with any uncivil carriage in their conference with his wife, only he confesseth that (which needed no proofe) that his wife was rough, yet upon this repentance (though questionable enough) he forgives her, so might we: had she with tears profest (to us) *Her self sensible of the evil of her journey, desiring the Lord to humble her, and forgive her for it.* To this was she bound by the Law of the same God that obliged her to ask her husband forgivness, her sin being publick, her repentance should have been publick, she had scandalized the Church, and she ought to have sought forgiveness from them, as well as from her husband: There is a twofold forgiveness,

1. That which is opposed to hatred, grudges, and unjust desire of revenge, thus we were to forgive her, whether she repented, or no.

2. That which is opposed to the censures of the Lord Jesus in his Churches, and so we are bound not to forgive unless there be visible repentance; and therefore we are not ashamed to say, that such a scandalous sin is unpardonable to a Church-member, without the Churches satisfaction, though he as an husband may pardon the scandalousness of it, as relating to himself, yet not as relating to the Church; and had he consulted either for the peace of his own conscience, or the safety of her soul, he would have taken an occasion from her private confessions to prevail with her for a publick acknowledgment; but he neglecting his duty, and his wife hers the Journey having opened so many mouths against Religion, and the pretended end being concealed from the

Church,

Church, they thought themſelves bound in conſcience to uſe the laſt remedy that Chriſt had left them, namely to ſet apart a day to cenſure her for her offences, and contumacy.

At this he tells us, *p.*11. he vvas ſo offended, that therefore he abſtained from our meetings: vvhereas long before vve had brought his vvives buſineſs to an head; he vvas obſerved to neglect fellovvſhip, vvhereupon he vvas ſummoned to appear before the Church, and promiſed to come; but a common lyar (as he novv proves himſelf in print) vvill break his vvord; inſtead of coming, he vvrites a letter, and for the choiceneſs of it he hath publiſhed it. *p.*12. 13, 14. vvhich letter I ſhall branch into a double charge, and a threefold defence.

In his charge I ſhall conſider, *First*, His charge of the Church in general, for ſeparation; vve believe ſeparation to be a very great ſin. I am ready to ſay vvith *Auguſt*. *Contra parmen*: *non eſſe quicquam gravius ſacrilegio ſchiſmatis.* Hovv far T. A. is guilty of it himſelf, vve may feare from his *Title page* vvhere he ſtiles himſelf *a Late member*; but ſeeing he hath laid the charge, it vvill concerne him to make it good, by ſhevving to vvhat body this Church vvas ever united according to the rules of Chriſt, and that ſuch an union hath been deſolved by them: Which I am ſure he can never evince.

There is another charge of ſeveral members, vvho (he ſaith) have much defamed him, ſo as to make him a perjured perſon, becauſe Mr. *M.D.* baptized his child. This I believe is a lye, though I think he gave juſt cauſe of trouble to many thereby; he pretends even in this letter that he forbore to partake vvith other Churches, becauſe he vvould not offend us, and yet he knevv that his carrying his child to another Miniſter vvould offend them, as much, if not more: and indeed hath more offended, becauſe of thoſe many ſolemn ſerious profeſſions of his, that he vvas not changed in his principles, and had reſolutions to continue in our fellovvſhip) but if there vvere any ſuch as ſo defamed him, did not they treſpaſs againſt him; and vvhy vvill he live in the conſtant neglect of ſo plain a duty, as telling it betvveen him and the offender, and in caſe of party or parties had not been reduced, to have taken others in order to their healing; *but he forgiveth without their asking him mercy.* What ever principle of forgiving an offending brother he pretends to, yet he ſhould have ſtudied that in *Luk.*17.3.4. *take heed to your ſelves, if thy brother treſpaſs againſt thee, rebuke him, and if he repent, forgive him, and if he treſpaſſe againſt thee, ſeven times in a day, and ſeven times in a day, turn again to thee, ſaying, I repent, thou ſhalt forgive him*; from which words the late large *Annotators* infer that charity muſt connive at ſin, but diſcreetly reprove it, and refer

us

as to *Levit.* 19. 17. *Thou ſhalt not hate thy brother in thy heart; thou* ſhalt in any wiſe *rebuke thy neighbour and not ſuffer ſin upon him*; but perhaps the captain is better for a deſenſive poſture, then for a charge.

I ſhall now view him ſtanding on his guard.

1. He ſeems to defend himſelf from any charge, for forbearing our company, by ſaying, that *after ſalutes, preſently the diſcourſe was about his wife, which was as gravel to his teeth.* Surely he hid it within his gums, I do not know any perſons, that he can juſtly charge with ſuch diſcouſſes, but ſome of our brethren did pity his condition, and laboured to ſupport him under troubles, that his wife did occaſion: this I ſay; this I know. I dare challenge him to inſtance in any perſon, that ſo *gravel'd* him, as he complains; Mr. *Toby* his memory is not ſo ſhallow, that he can forget what diſcourſes we have had with him about his wife, have been for reducement, and for his direction, rather then for his wifes defamation: yea, he knows that I have deſired conferences with him about ſpiritual things of the higheſt nature: but if any of the brethren fed him with gravel; nay, if any one ſaid, if the unbeliever depart, let him depart; I am very confident he never ſhewed the leaſt diſtaſte to ſuch a perſon, or perſons, until he went about to publiſh this grievance in the Church.

2. Secondly, He goeth about to defend himſelf, for his abſence from our Church-aſſemblies, which he cals *private meetings*: to which I reply, that when a Church of Chriſt is convened for the worſhip of God, I know not how to call it a *private meeting*, any more then the meetings of the Saints in the primitive times, when though they met in houſes, their meetings were publick; one reaſon of his abſence ſeems to be taken from our debate, and diſcourſes about his wife. This is but pretended, and founded, upon a falſhood, a double falſhood; 1. We have had very ſeldome debates about her, in our Church-aſſemblies, the works lying on the officers to prepare and ripen matters for the Churches proceedings: and 2. To ſhew the invalidity of his defence, both to this and to the former charge; I do moſt confidently affirm, that he hath ſeveral times pretended another reaſon for both, *viz. His hopes of reducing his wife by forbearing our compny a while*; as for what he ſubjoynes *of his being of another apprehenſion, as to the matter in controverſie between us and his wife, then the Church was*: this is a witneſſing to the truth of what his wife charged him with, that he was of her opinion, though he often denyed it.

Another

Another reaſon of his abſence ſeems to be ſome brethren vilyfying his wife, *at their doors, ſhops, and tables*: this is a falſe imputation, he will never be able to prove his defence: beſides the thred of neglecting fraternal corruption runs through the veines of all his calumnies, as you will find anon.

3. He defends himſelf againſt an objection that he ſuppoſeth might be made againſt him for his abſenting from the Lords Table: the reaſon whereof, he tells us was becauſe Mr. Savery *was unſatisfied, and leſt the Church ſhould be offended.*

1. As to that branch of Mr. *Saveries* being offended: an underſtanding Reader would rather think that he was offended that views, *p.*11. ſaying, that his letter to him carried ſo much, if not more in the terms thereof, as to ſet *T.A.* at *variance with his wife.* But that the Reader may know, who is the offending party, I have prevailed with him for a copy of his letter, ſent to him, *Auguſt* 12. 1657.

Dear Brother,

And beloved in the bowels of our Lord Jeſus Chriſt: Grace and peace be ever your Portion.

Having of late not had an oportunity to confer with you, and *fearing to come to your houſe becauſe of your wife,* have made bold to preſent you with theſe few (though much confuſed) lines, to give you to underſtand, how much my ſoul is grieved for your diſorderly walking; I mean your abſenting your ſelf from our private meetings; to forſake the aſſembling of our ſelves together, is a ſin, and I may boldly ſay, ſuch a ſin as carryes many others in the bowels of it; you may ſee how the Holy Ghoſt doth condemn ſuch an unſaint like practiſe, in *Heb.*10.24,25. your often withdrawing from us, hath dravvn theſe lines from me; vvhat your excuſes be I knovv not, I muſt tell my fears and Jealouſies; vvhich are, that they vvill not hold vveight in the ballance of the ſanctuary; if the vvife of your boſome do divert you, give me leave to tell you, as my Lord hath told me in *Luke* 14.26,27,33. You cannot be his Diſciples, if your multiplicity of buſineſs in the vvorld hinder you from vvaiting upon God in thoſe Galleries, vvhere he hath ſo eminently appeared: Oh ſit dovvn and conſider, that Scripture in *Mat.*16.26. and ſo vvith 1 *Ioh.*2.15. Love not the vvorld; and vvhat ſhall a man give in exchange for his ſoul? vvhat ſhall vve vvho profeſs our ſelves to be the children of the moſt high, live upon things ſo lovy as the vvorld is? vvhat ſhall vve be ſo earneſt for a dying vvorld vvhen our immortal and never dying ſouls lyes at ſtake? Oh *Dear Brother*, Remember

God

God will not be mocked; if we bring forth the fruits of the flesh, doubtleſs we ſhall reap corruption, and confuſion of face forever; truly a name to live and a report to be a Chriſtian, will not ſtand in the day of appearance: all that I ſhall ſay more for the preſent, is to deſire, that the good Lord would grant us ſuch Revelations of Chriſt, as that it might make us to caſt out and cut off what ever is diſpleaſing to him: I ſhould not have been faithful, had I not told you my minde. Now the Father of Spirits give you a heart to receive it as an humble hearted Chriſtian would doe; and take it all in Brotherly and Goſpel love from him, who is,

Yours (whileſt you are Chriſts)
in Goſpel Bonds.

THOMAS SAVERY.

I doe not ſee that this Letter ſhould breed ſtrife betwixt him and his wife, I dare be Compurgator for *T.S.* he never in the leaſt intended it: but *T.A.* is very exact in drawing thornes from Grapes; any man that doth but compare his after inferences from my Sermon, p.26.27.29. 31.35. may diſcerne it. But ſuppoſe he was offended with Mr. *S.* why did not he diſcharge duty towards him? Would he ſuffer a perſon to lye in ſo great a ſin from *Aug.*22. to *Feb.*4. without following him by firſt and ſecond admonition. But (to returne to the Letter) Mr. *Savery* is unſatisfied, and the *Church knowes* of it, by what means ſhould the Church come to the knowledg of it, ſeeing Mr. *Savery* never brought it to their hearing; they had indeed known it on *February* 4. if I had obſerved his *irregular* deſires. But was he unſatisfied with *T.A.* why did not T.A. agree with him quickly, acccording to that *Math.*5.25. If Church members take this Liberty to diſſatisfy perſons in Communion with them, and doe not carefully diſcharge duties mutually, a Church will ſoone looſe their purity and will become a Babel: ſtill Reader, Mr. *Savery* is unſatisfied and now *T.A.* grows bold, ſatisfied or not; to the Lords Table he will, as if he had never read, *Math.*5.23.24. *Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee, Leave there thy gift and goe thy way, firſt be reconciled to thy brother and then Come and offer thy gift.* I wounder who thoſe are, that he thinks *more wiſe and Godly then himſelfe*; that would adviſe him to go to that Love-

feaſt,

feast, till he had made up a difference between him and his brother? And therefore his desire was unreasonable, to aske of us liberty to come to the Lords Table, when the difference between him and Mr. *Savery* had disabled him, and being never suspended, he needed not crave that privileg. In the close of his letter he intended to oblige the Church, by wiping off an ill name, they had got: Did he publish this letter and his Booke for this reason? Or would any man thinke his subscription, *Yours to Command in any service for Christ*, can possibly consist with such passages as I find in his Book? where he *accuseth us of unrighteousnes* in his epistle, and of *raising and spreading false reports*, as *Traytors* p.2.3. as *slighting all that are not of our way* p.6. as *glad of any occasion to censure his wife* p.10. as *over-reaching* Mris. Par p.28. *as proud*, as thinking *there are no pure Ordinances but in such Churches* p.31.41 as *tollerating of wicked persons amongst us* p.41. as miscalling other Churches, looking on *them as Babylonish and Synagogues of Satan* p.28.42. and compareth us to the Pope *and* Pharisees p.32.39. is this the man to whom we are *deare still* even to the fourth of February? And is this the way to wipe off what he can, that *ill name* that is laid upon us?

Thus have I considered the letter whose Subscription runs to my *Honoured freind* Mr. L.S. *to be Communicated to the Church who (they say) are unsatisfied*: Which was it seemes the intent of that paper, and the subject matter of it confirmes it, though he would delude his Reader with another inscription, p.12. with this, *A letter from* Mr. Toby Allein *To* Mr. Levvis Stucley, *to be communicated to his Church before they excommunicated his wife*: here a simple Reader will think the intent of the letter, was to prevent the excommunication of his wife, whereas he that Reads it narrowly, will see that it is rather to prevent his own: He doth but as in a parenthesis name somewhat, that his wife was *dissatisfied* about, the invalidity whereof I have already evinced to the judicious Reader; neither was that meeting (from which he absented himself *And therein broke his Solemne promise*) appointed in relation to his wives affaires, but his own. By this time I have given thee an account that this Pamphleter doth unjustly charge me with unfaithfulnesse to him, and the Church for not communicateing it, according to the directions given p.15. Unfaithfulnes supposeth some preceding obligation; I know noe tyes on any Pastor to communicate to his Church all the papers that private persons would have divulged to them, should I be bound to that, I might soone fill the ears of my Congregation with rude undigested stuff, or with unseasonable matter: Was it fit for me to countenance him in an irregularity, of bringing in several charges, against

ſome members, before he had admoniſhed them privately? Or would it have been wiſdome in me, to communicate his reflections on the Church in general, before he had made a Juſt defence for himſelf? Beſides, in his paper, there are ſome paſſages ſoe obſcure, that I could not underſtand, as *p.* 13. *this and ſuch like ſayings, begat in me ſome diſſatisfaction, which, for want of better obſervation, I thought zeale, which, when my good Father heard I Remember* &c. With whom he was diſſatisfied I doe not underſtand, nor what he meanes, *by zeale*, whether he was diſatisfied with his wife, or with the Church, and what the antecedents are to thoſe relatives.

p. 17. He gives you an account of a letter from Mris. *Par* (who he ſaith was a *late* member of my Church, and *long ſince* deſerted them; how a late member, and yet long ſince deſerted us) and Mris *Allein*, to which I need not ſay much, any judicious Reader may ſee, it robs parricular Churches, of that power and Authority which Chriſt hath intruſted them with, of trying and cenſuring their ovvn delinquent members, upon a pretence that the vvhole Church are parties; to vvhich vve might retort many things, If it vvere needful; but he Pamphleter takes it for granted, that a particular Church may excommunicate (in his Epiſtle) and that vvhich he diſſlikes in ſeveral Pages, is our cenſuring the parties for *petty ſmall* offences; moreover ſo far are either of them, in this paper, from confeſſing *any of their ſcandals*, that they rather vvould aſperſe us, as if the evil vve vvere cenſuring them for, was their *communicating in the Ordinances of Chriſt, with others of Gods people that will admit them to their communion*: Sure *March* the ſeventh was of all the dayes in the week, the moſt improper to blot paper with ſlanderous reflection.

By this time I ſuppoſe I have almoſt wearied my Reader, with inlarging on the unchriſtian liberty, which this Pamphleter hath taken to make both my perſon and the Church I walk with odious to the world, but I may ſay as it was told *Ezekiel*, Behold yet greater abominations; he is not contented to falſifie, and pervert actions, but *p.* 20. he jears at the workings of the bleſſed Spirit, in thoſe mournings and lamentings which God was pleaſed to beſtow upon his people, upon that ſad day; this he blaſphemouſly calls a hideous howling cry, and accounts ſo juſt a cenſure to be but like the Popes bull, a beaſt when it roars the loudeſt, *p.* 33. I ſhould the leſs wonder at theſe expreſſions, had not this *T. A.* been once preſent, when this cenſure was inflicted on *Ganicle*; hath this poor ſoul forgotten how they ſorrowed after a godly ſort, what carefulneſs it wrought in them; yea, what clearing of themſelves, yea, what indignation, yea, what fear, yea,

what

what vehement desire, yea, what zeal, yea, what revenge? The Author of the History of the Councel of *Trent* (though a papist) would have taught him more Christianity, who saith *p.* 330. That the excess of charity in correcting (speaking of the censure of excommunication) did make the corrector feel greater pain then the corrected, so that in the Church no punishment was imposed without great lamentation of the multitude, and greater of the better sort, and this was the cause why to correct was called to lament; so St. *Paul* rebuking the *Corinthians*, for not chastising the incestuous, said, you have not lamented to separate such a transgression from you.

And must this scurilous tongue report that dayes mourning for his vvives misery to be *howling and hideous howling*? and compare it to the *Popes roaring Bull*? hovv can this *Ishmael* that is grovvn up, and become a scoffer of *Isaac*, hope to keep his reputation among them, vvho knovv vvhat sighs and groanes in duty means? it vvas indeed a sad and black day, and this the excommunicates vvill knovv to their everlasting shame and sorrovv vvithout repentance; hovvever this adamant heart may flout and jest at our sense of the misery of these contumacious vvretches for a vvhile: I knovv, and am persvvaded, that vve have cause given us to glory in that vvhich he vvould publish for our shame; vve bless God that the place of our assembling our selves together vvas turned into a *Bochim*, and that the great holy God vvas pleased to give us frames of mourning, becoming the vvork of such a day; vve remember vvell, vve are not the first that have been so traduced, and if this be to be vile, vve desire to be more vile, if ever such a sad occasion present it self again.

This Pamphleter having cast such blase aspersions upon the vvorkings of God in the hearts of his people, and having mishaped the Congregation, his next vvork is to lay me lovv in the eyes of al men, by printing somevvhat of my Prayer for the Reader to vievv, to make vvay for his ovvn false observations, that aftervvards he annexeth.

I have already in a solemn place vvitnessed against those lyes, vvith vvhich I am charged, and should have hoped for so much ingenuity from a professing people, that they vvould have given credit to me, in my disovvning the Blasphemy, Lyes, Contradictions, and incoherences of such papers; but this I feel and find by sad experience, that vvhen persons are ingaged in spreading lies to defame their brethren, they vvill hardly be persvvaded to retract their uncharitable practises against them; it had suited vvith a Gospel-spirit in Ministers, and others, to have knovvn of

me, vvhether I delivered ſuch paſſages, as the bold man fathers on me, before they had believed them, or any vvay contributed to the ſpreading of them; this is not to vvalk by that (generally applauded) rule, *Mat.*7.12. All things vvhatſoever ye vvould that men ſhould do to you, do ye even ſo to them; this is not to love thy neighbour as thy ſelf, this is not to *uphold the credit of the Miniſter, and the eſteem of our brethren in the Miniſtry, this is not to deal faithfully with our brethren, and not to ſuffer ſin to lye upon each other, and freely and lovingly give to,* and receive admonitions from each other, for any evil that ſhall be diſcovered in either of us.

I do once again profeſs to my brethren in the Miniſtry, and to all others, that I am exceedingly vvronged by theſe reports, and if this do not ſatisfie thee, if thou vvilt credit more on *H.R.* (a perſon ſo notorious, that I believe fevv vvill certifie for his godly converſation) rather then believe a Miniſter of the Goſpel: I may ſay, now walkeſt not thou charitably; Religion will teach thee to ſuſpend rather thy determining any thing in this matter; I cannot force the credit of any, but will commit my cauſe to God; I believe a day of Judgment is haſtning upon us, and then it will be known how much ſin men of all degrees have been guilty of in this matter, by ſaying, *report and we will report.* In the mean while I ſhall give thee a double Certificate from the members of my own, and ſome of other Congregations.

A Printed Pamphlet under the name of Mr *Toby Allein*, coming lately to our view, and finding therein ſomewhat ſtiled a prayer, which is by him aſſerted to be Mr. *Stucleys*, we cannot but judg our ſelves obliged in duty and conſcience, to teſtifie to all that deſire to be informed of the truth, that ſeveral paſſages therein, are to our knowledg forged, and invented, and ſeveral other material paſſages omitted, and ſeveral incoherences inſerted; ſo that we are verily perſwaded it was fram'd and publiſhed out of a malicious deſigne, to traduce our honoured and beloved Paſtor, and to blaſt the reputation of his name and Miniſtry, which is and will be as a ſweet ſavour to us and many other

poor

poor ſouls in theſe parts, who injoy the benefit and comfort of his Gifts and graces.

Signed in the name, and with the conſent of the Church, by

Thomas Mall.
Nicholas Eveleigh.
John Whitehorne.

Having often heard of many ſcandalous papers ſpread up and down, and lately ſeen in Mr. *Toby Alleins* Narrative, a Prayer ſaid to be delivered *March.* 8. by Mr. *L. Stucley*, we account our ſelves debtors both to the truth and reputation of Mr. *Stucley*, to declare to the world, that having then been ear-witneſſes of what he delivered, we know him to be much wronged in it, for that ſeveral things are omitted which he ſpake, and other things inſerted which he did not deliver, we fear, that if Mr. *Allein* had not meant to abuſe himſelf, he would never have printed ſo groſs an untruth. Given under our hands the firſt of *June* 1658.

Forteſcue Lowman Miniſter
Henry Hill.
Nich. Hitchcock.
George Berry.
James Wood.
John Croſsman.
Allexander Wood.
Robert Gill.

I ſhall let the Reader paſs on to what remaines, when I have aſſured him, that what a miniſter aſperſed me with, as if one or more of my Congregation would be ſworn, that the copies that were ſcattered up and down, was a true copy of my prayer, is a miſtake, to call it by no worſe name; and to aſſure thee of it, I ſhall give thee part of his letter.

Sir, *The Copy which I ſaw of your Prayer, was acknowledged by one or two of your Congregation to be true*, except the contradiction and miſtake in it, *all the reſt they believed was yours; the contradiction was (let us not pray for them, let us remember them in our prayers; and the miſtake,* viz. *God is baniſh't from their preſence, inſtead of*, they are Baniſhed from Gods preſence, *&c.*

Now theſe two members I have talked with, and they are ſo far from ſwearing to the truth of this aſſertion, that they affirm the contrary, yea, the contrary is granted by the limitations annexed in the letter, for if there were a contradiction and a miſtake in the copy, then it was not a true coppy; beſides, theſe two perſons affirme, that *H.R.* told them, he had omitted one or more particulars; and to ſay but this, thou wilt find upon a ſecond view of the pretended prayer, that the contradiction is now totally omitted, inſtead of (*let us not pray for them* &c. *but remember them in our prayers, let us remember that ſuch and ſuch perſons are this day accurſed*) now T.A.p.23. hath theſe words; *let us not pray for them, avoid their company, but remember in our prayers that ſuch and ſuch perſons are this day accurſed.*

But the malice of *Tobyah* is not yet quenched with the blood of my name, unleſs he ſmites my *worthy fellow-labourer* Mr. *T. Mall.* He advanceth himſelf in his deſign, *p.25.* to aſperſe him alſo, and at once condemns him for *uncharitable and invective reflections* (which he will never be able to prove) and for weakneſs of parts, though that little part of the world wherein he hath exerciſed his Miniſtry will be ſufficiently able to confute his ſlanderous tongue without the need of any other Apologiſts.

The Author of Truths Manifeſt is high flown with confidence, that by this time his infamous pen hath ſufficiently prejudiced his Reader, and made way for the entertaining of what follow-

eth,

eth, the main design whereof is to give a lying Testimonial, concerning his wives behaviour and our opinions and practises: so it will appear by and by, when I have but rectified the Readers judgment, that may be misled by a passage in his 38,39. p. *Iudg how fit it is* for Mr. St. *to rake up this petty business, an offence indeed taken, and not given it, and to aggravate it in Pulpit and Print, beyond all truth neer three years after they had been reconciled*, and the same had been buried in oblivion, on purpose to bespatter and abuse my wife. How many lies there are in these few words thou will find anon: I might here refer thee to the 21.22. p. of Mr. *Mells True account*, where thou wilt find that my endeavours to bring the two sisters to an agreement, begat *Rancor* in her spirit against me; for she confest that the reason why she would not speak with me, though desired by me, was because of my unfaithfulness, in forcing her to ask forgiveness of her sister, and that way to make up that difference, whereby it appears they were not so reconciled as *T. A.* pretends, and that I had cause enough to discover that fire for my own vindication; and how petty soever this business seems to be, yet I am most confident that in the solemn day, when the books, and hearts of men and women shall be fully opened, it will appear, that it was not the want of purity among us that made her neglect our fellowship, nor our intermedling with State affaires, nor our tying our selves ordinarily to hear them that God hath set over us, that made her heart to groan, as he termeth it, p. 3. but her implacable malice against her sister, was the rise of her contumacy and apostasie, her spirit was too full of wrath, and discontent to walk with her sister, as Church-relation requires, and therefore imbraced any the least occasion to quarrel with us. In the same p. *he tells the world, that when I would write letters, I would have as much of reflection in them, as I could, that they might be ashamed to shew them.* If I said so, I might ask of him yet again, whether I spake according to the Gospel or not? if I did, why did he blame me? if not, why did he not reprove me? why did he lay it up in his breast, to throw it up among his discontents? (I could never get an answer from him by letter, to this) if ever I said those words, (which I do not remember) I may have the liberty to put this sense upon them, that having to do sometime with persons, that under pretence of affection and desire of satisfaction may seek to defame me, and to take advantage against me, from my writings, I think it some patt of wisdome, to interline truth with truth, that if my letters come to the view of many, they may see the black side as well as the bright of men I write to. But if this pamphleter intends by reflections, lyes, I hope there is no judicious Reader will think me so wick-

ed, or if ſo wicked, not ſo much a fool to lodg ſuch a curſed deſigne in the breaſt of *T. A.*

Reader, an advantage ſufficient is given me to follow this pamphleter through his obſervations, as before I have traced him through his narrative; but I ſhall content my ſelfe in giving thee, but two general obſervations I have obſerved through out his book, which I think juſtly ſtain him, more then his *Teſtimonial* can credit him, with unbyaſ'd perſons.

The firſt thing that I cannot but let thee ſee, is *his conſtant neglect of fraternal correption*: when he was admitted to our fellowſhip, he ſolemnly covenanted to admoniſh, and reprove thoſe eſpecially of that Church to which he joyned, according to that, *Mat.* 18. 15, 16. that he hath made little account of his ſolemn ingagement, will appear by an induction of particulars, wherein (though in moſt things falſly) yet he hath not walked according to the expreſs rule of our Saviour.

1. In his Epiſtle he taxeth the Church in general for an *unrighteous cenſure*, and yet hath forborn to tell us all this while wherein the unrighteouſneſs lay.

2. *p.* 2,3. He chargeth us with intermedling with State affaires, ſo as to make our ſelves guilty of *Treaſon*; he hath ſuffered this ſuppoſed ſin to lye upon us without admoniſhing us for it.

3. *p.*4. He was offended at a brothers expreſſion in prayer: and yet I dare ſay he never dealt with him about it.

4. *p.*6. He ſuppoſed a brother to have ſcandaliſed Mr. *Ford*: but doth not his conſcience tell him, he never rebuked him for that pretended ſlander?

5. In the ſame *p.* he ſaith, we *commonly ſlight others that are not of our way*: I never heard that he ſo aſperſed us, before I ſaw his book, ſo far was he from admoniſhing us, but hath ſuffered this (with which he now chargeth us) to lie upon us.

6. *p.*7. He looks upon it as a dangerous principle, that *no others were to have to do with the buſineſs of our Church*: and yet never endeavoured to rectifie our judgments.

7. *p.* 11. He accuſeth Mr. *Savery*, as if he ſhould ſet *variance between him and his wife*: But why had he not admoniſhed him? and in caſe he would not have heard him, to have taken one or two more? *&c.*

8. In the ſame *p.* he aſperſeth another; with ſaying, *if the unbeliever depart, let him depart*: but doth not his own conſcience tell him, he did not admoniſh him? If he did,

and

and the party received it, why doth he rake it up? he seems to blame me for this, p. 38. 39. though wrongfully; I may say to *T. A. why behold thou the mote that is in thy brother eye, but considerest not the beam that is in thine own? thou hypocrite, first cast out the beam that is in thine own eye, &c.* Mat. 7. 35.

9. pag. 12, 13, 14. He accuseth several persons for *defaming his wife*, whereas we cannot learn that any one was privately admonished for it.

10. p. 20, 21, 22. He hath published a false copy of my prayer without enquring of me whether it were true or no, or admonishing me of the evil of it.

11. pag. 25. He accuseth Mr *Mall* of uncharitableness, but never endeavoured privately, to shew him that he was guilty of any such sin.

12. p. 29. He saith, That I accounted partaking at the *Lords Table* in the Churches of *Exon* to be a *partaking of the table of divels*; though this be a brazen fac'd ly, yet why had he not admonished me for so much wickedness?

13. pag. 30. He saith, His wife and Mrs *Parr* never found that *purity* which they expected, but were disappointed; But did he ever question the Church in general, or any particular person?

14 p. 31. He saith, Such is the *pride* of Independents, they think there are no pure Ordinances but in their owne Churches: But which of us did he ever admonish of this great sin?

15. p. 35. He seemes to be angry at me and some of my Church for speaking freely of *Dame* such things, as we can never prove, and that we very much abuse and slander her therein: to backbite is a sin, I confess, (and I wish many in *Exon* were more convinced of the greatness of if) but if *Dame* was so slandered, why had not Mr. *Toby* admonished such offenders?

16. p. 36. He accuseth the Church, as being partly the occasion of Mris. *Parr* lying, by *our tampering with her*; where also he vindicates her to asperse us, but he hath forgot what an hand he had in her suspension, and that *he never declared any dissatisfaction at our proceedings with her, till since March the eighth.*

17. p. 39. He saith, I told him, That when I wrote letters *&c.* I would have as much reflection in them as I could, that they might be ashamed to shew them; if this be a true charge and a charge of sin (for I profess as he hath several times applied it to me, I doe not well understand what he means by reflection) but if it was a wicked custome, in his opinion, how unfaithful was *T. A.* that he did not admonish me of it, especially if I accustomed my selfe to such kind of writing?

18. p. 41.

18. p. 41. He ſaies he knows as *bad tollerated among us, and nothing ſaid to them*; the more is *T. A.* his guilt aggravated, that knowing ſuch, he hath not to this day diſcovered them; how great is his ſin, who ſhall accuſe our Church members of impurity, and yet not ſhew who the delinquent perſons are? He ſaith alſo, in the ſame page, that we have need enough of the laſt uſe of exhortation, the Leaven being amongſt us, the Leaven of the Phariſees, *&c.* What an unfaithful man is this, that pretends to know ſo much wickedneſs amongſt us, and yet hath concealed it all this while? That he may with the greater advantage bury our names in the duſt, and yet tells his Reader p. 32. That he ſhall not aſperſe us.

Reader

Reader, I ſhall not tire thee and my ſelf, to follow this Phampleter line by line; inſtead of other particulars, take notice, that whereas the certifiers teſtifie, that to his words credit is given, *I have therefore annexed, what I find in his ſheets, that in my apprehenſions croſs ſuch a teſtimony, and without offence may be called miſtakes or lies. Which is the ſecond general obſervation.*

1. In his Epiſtle to the Reader, he ſaith, that Mr. *T. M. hath publiſhed the notes of my Sermon, to ſpread falſe reports as far as poſſibly the Church can*: When he knows in his own conſcience, that perſons were imployed to write after me, and boaſts were made, that they would publiſh that dayes work to the world for my defamation, and that he was not contented to be very Inſtrumental in ſpreading falſe copies of my Prayer, but alſo imployed ſome to write out my notes, in order to the preſs, and therefore to prevent his farther defaming me, I gave way that M. *Mall* ſhould publiſh my Sermon.

2. He ſaith alſo in his Epiſtle, That he hath *made a true report of all tranſactions relating to his wives excommunication*; whereas he might have publiſhed to the world all my care that I expreſt to him, and all the Counſel I gave him to prevent this cenſure.

3. He ſaith in his Epiſtle, That he ſaw *no crimes proved either againſt Mris.* Parr *or his wife that deſerved ſuch a cenſure*; and yet this very Mr. *Allien* acted in the ſuſpending Mris. *Parr*, as fair as any of the brethren, and until the eighth of March, and ſince, we never

never heard of any the leaſt diſſatisfaction, at our proceedings againſt her; and though he now pretend that his wife walked ſo unblamably before the cenſure, yet he hath often profeſſed, in the hearing of ſeveral perſons, that her carriage to the Church was (next to his own ſins) the greateſt affliction that ever he met with.

4. Whereas in the epiſtle, he calls it, an *unrighteous cenſure*, he was ſo farr convinced of his wives failing toward the Church, that when I told him at Mr. *Eveleighs* houſe, whether his wives carriage would lead her, and aſſured him, that for his ſake we yet ſpared her; he was ſo far from declaring a word of diſlike, that he told me (with outward expreſſion of griefe) he was ſenſible of that, and desired only our forbearance of proceeding againſt her, till ſhe was delivered of the child ſhe went with.

5. In *p.*1. whereas he would make the world beleive as if he were a (fixed) member in Mr *M. Down his Church*, he hath often expreſſed the contrary, that he and his wife Received the Sacrament upon condition to joyne to a Congregation of their own principle, when God ſhould give them that liberty.

6. In *p.*2. He affirmes, that he and his wife Communicated their experiences to the Church, and *were not admitted*, That's falſe, they were admitted (though with much difficulty) as is to be ſeen in Mr. *Malls* account *p.*21.

7. *p.*5. He ſaith, *that all the greateſt part of a Covenant was aſſented to by the Church:* in which words, there are no leſs then two lyes; it was no Covenant, and very little of that paper ſo much as debated, and what was aſſented to, was not diſliked by himſelf.

8. *p.*5. In the ſame page he would have the Reader beleive, as if his *wife joyned to Mr.* M. Down *his Church*, before ſhe was admoniſhed, which is alſo full of falſhood.

9. In *p.*6. The traducing of Mr. *Ford* I beleive to be a lye; but that we ſlight the Godly, is undoubtedly an egregious lye and ſlander.

10. *p.*8.9. He tells us, that his wife acquainted him, That *ſhe would goe ſome where to be reſo'ved, and riſing early in the morning, ſhe went her way;* whereas the ſearch he made for her, and the teares for her departure, evidenced the contrary, and ſo did that conſolatory language (if ſpoken to him) *if the believer depart let her depart.*

11. Whereas *p.*11. He pretends, that upon *reports bruted that the Church had an intent to excommunicate his wife, he therefore abſtained fromour private meetings:* this is alſo falſe, for he confeſt to ſeveral of us, that the reaſon of keeping off, was

the

the better to prevail with his wife to return.

12. p.12.13. He ſaith, *the reaſon of his forbearing our company both in a private, and more publick capacity, was, our diſcourſes about his wife*; whereas ſeveral of us are ready to prove, that the reaſon he gave, was, he hoped thereby to bring his wife to the better complyance with the Church.

13. He ſaith alſo, That he was of another *apprehenſion then we were of as to the matters in controverſie between us and his wife*; this is a witneſſing to the truth of what his wife charged him with, that he was of her opinion, which he often denied.

14. p.19. He ſaith, After the Letter from Mrs. P. and Mrs A. was delivered to me, *I opened it, and with two others of my Church looked it over and pocketted it up*; whereas I did not open it at all, until I withdrew, and I remember not of perſons that ſaw it then.

15. p. 20. He ſaith, that *my prayer* after Excommunication, *was as there followeth*; which differeth from *Ratcliffs* own copy, and from another copy that I have ſeen, but moſt of all from the Prayer it ſelf, as appears by a Certificate.

16. p.24,25. It is falſe that which he ſaith concerning M. *Malls ſtanding up after the prayer was ended, and ſaying to the Congregation, now we have ſeparated the precious from the vile, let us renew our ſolemn league and Covenant*; there are no leſs then two untruths in this, the one as to the poſture, and the other as to the words.

17. p.28. He ſaith, *that neither his wife nor* Mris. Par *were looked on as refractory, and rebells to God and man, till they had no more any mind to ſtay with them, and for this they were excommunicated*: this is falſe. Mrs. *Par* was dealt with by the Church, before ever ſhe declared her ſelf altered in her Principles, neither did Mrs. *A.* declare any diſlike of us, or our way, before ſhe was admoniſhed for neglecting Church-meetings.

18. In the ſame page he ſaith, that *we look on all other Churches (that are not Congregational) as Babyloniſh and Synagogues of Satan*; this is an egregious lye, we hold communion in all ordinances, with ſome *Presbyterian* Churches.

19. p.29. He ſaith, that *upon his reaſoning with me about communicating in the Lords Supper with us, and others alſo, (meaning the reſt of the Churches in* Exon) *that I ſhould tel him, he couldnot partake of the table of the Lord and the table of Devils*: to which I ſay, that it is noe wonder, if I underſtood not his *meaning*, he hath been ſuch a *Proteus*; ſure I am, I underſtood him not of the Churches in *Exon*; I do not at all remember any diſcourſes with him about his Communicating with them; moſt ſure I am, that I never called their Communicating Table, the Table of Devils, and as an evidence, that this is not my judgment, I

dare

dare challenge all the people in *Exon*, that have had diſcourſes with me about Church affaires, to be my compurgators: this I have evidenced to ſome Miniſters in *Exon* in my papers to them, (before this lying Pamphlet was writ) in not admitting a fit perſon of one of their Congregations to joyn as a member with me, which doubtleſs I ſhould not have refuſed, had it been to have delivered him from the tables of Devils. Yea, this Mr. *Allein* in a letter to me, bearing date, *April* 19. 1658. *draweth an argument from my acknowledging the Churches in* Exon *to be true Churches, to ſhew how unreaſonable it would be, if I ſhould be offended with him for his holding communion with them.*

20. Whereas he ſaith *p.* 30. I *inſinuate his wife to be a very ſtrumpet*: this is no leſs then a lye: I muſt needs give this cerificate in her behalfe, that before March 8. or on that day, I had not a thought that ſhe was ſuch an one, and ſtill wiſh, that her husband had as much truth, as ſhe honeſty: and whereas he ſuggeſts *p.* 35. that I omitted ſomewhat that I ſpake in preaching, to inſinuate into my auditory a ſuſpition of his wives Chaſtity, I aver it to be a moſt notorious falſhood.

21. In the ſame page he ſaith, *I care not what filth and dirt I caſt upon any that care not for my independent wayes*; this is a *broad-faced lye.*

22. He ſaith in the ſame page, that the two cenſured perſons, being diſapointed *of purity amongſt us, went about to mend their fault by returning to thoſe Congregations to which thy formerly belonged*; this is alſo a lye, That Mris *Parr* owned any of the preſent Miniſters in *Exon*, as paſtor, before ſhe joyned with us; the ſame I can prove of his wife.

23. He ſaith in the ſame *p.* that it is a moſt notorious belying his wife to ſay ſhe is a *lawleſs woman, that knoweth no ſubjection*, &c. whereas he knowes, how ſhe hath taken the power of rule out of his hands by turning off a ſervant or ſervants for hearing of me, and diſcountenancing her own ſiſter, almoſt to the turning her out of doores, even then when he manifeſted high affections to me and the Church: I wonder what Conſcience he hath got, to account me a defamer of her, by reporting her lawleſs toward him? Beſides I may not omit her journey to *Hanniton*, and her reflections on her husband another time, at Mr. *Eveleighs* houſe, when we were debating the matters in difference betwixt her and her ſiſter.

24. *p.* 31. He ſaith, that *ſuch is the pride of the Independents, that think there are no pure ordinances but in their own Churches.* Idoubt not but he accounts me one of thoſe Independents, and therefore muſt profeſs this to be a putid lye.

25. In

25. In the ſame p. he ſaith, in what a ſad condition I put all that are not independents, *as if ſuch are not among Gods people and cannot enjoy the beneſit of the Covenant*: this is alſo a falſhood of the greateſt magnitude.

26. In 31.32.p. He would make the Reader beleive, as *though none were Gods people but my Church*, according to my teaching; this is another lying defamation.

27. p.32. He aſſures the Reader, that neither he nor his wife could ever ſee *ſuch eminency of Godlineſs in our converſations*; and yet whileſt his book was printing, he profeſt to two brethren (that were ſent to admoniſh him) that *we were the honeſteſt people he ever came among* (ſetting aſide this buſineſs of Excommunication.)

28. p.33. He ſaith, I *Slur* Mr. *Rutherford* in my ſermon; it is falſe, and I here publiſh it to the world, that I have high thoughts of him, his pious works praiſe him in the gates.

29. p.34. He tells us, *that in his own conſcience he knows his wife never deſerted him and his family, and that ſhe never entertained the leaſt thoughts of it*: the contrary to this is proved already from her own mouth by two witneſſes, to whom he confeſt that ſhe had left him ſoon after her threatning to leave him.

30. p.35. He ſaith *there was no exception againſt Dame, whilſt his wife was amongſt us, and had her for her keeper*: to my knowledg this is falſe, and he himſelf was ſufficiently burdened with her, and hath been heard to call her old whore.

31. In the ſame p. he is perſwaded that *what I hint and ſome of our Church-members have ſaid, we can never prove, but do very much abuſe* and ſlander *Dame* therein, when (as hath been ſaid) it can be proved, he called her *whore*, nay *old whore*; yea, his Br. *in law Mr.* Mongwel *will be found a lyar, if he be not able to prove it.*

32. In the ſame p. he ſaith, *his wife hath ever ſhewed him as much tenderneſs and affectionate kindneſs as his heart could wiſh*, and yet p.8. confeſſeth words of heat and diſcontent towards him.

33. p.36. He ſaith in the behalfe of Mris. *Par*, that *the quarrel between the Church and her, began in this, ſhe had a mind to heare ſome other Miniſters*; this is alſo falſe, the quarrel began in her *contentious ſpirit and ſowing diviſions*, and was increaſed, by *lying*, as you may ſee p.18. & 20. of my Sermon: ſhe was never queſtioned by the Church for hearing other Miniſters: that is alſo a lye which he adds.

34. In the ſame p. that becauſe Mris. *Par* was peremptory in her reſolution, not to be tyed from hearing others, that therefore ſhe was excommunicated.

35. p.37. He

35. *p.37.* He impudently chargeth me with *neglecting the duty of reproof towards his wife, for the space of four years.* How dare this bold man assert this? but now that *credit is given to his words,* he takes this unchristian liberty to defame me, as he pleaseth.

But know, Reader, that I have admonished her, and more then once, for the neglect of that duty towards her (supposed) offending sister: but besides in *p.* 21. of Mr. *Malls* book, my words are these, *I think this I may say, there is not a brother or sister here that can bare witnesse of her performing any Church duty to them of admonition, exhortation or reproofe, and if any of you can witnesse for her in these things, I charge you to discover it. I speake this because if she hereafter fling dirt in this, or that, or the other persons face by reports, you may look on such things as slanders, or on her as a Covenant-breaker in not observing the rule of Christ:* what little reason then hath this pamphleter Ironically to note, what a good shepheard I am *&c.* or to say that I can find it in my heart to curse her for neglecting to admonish others.

36. In the same *p.* he chargeth me with a *partial and untrue relation* between his wife and her sister in law. I doe professe, with all sincerity, that there was noe untruth in that relation, or any partiallity, unless in omitting some Circumstances, that would have aggravated her guilt; and many are ready to affirme the same.

37. *p.*38. He speaks *of his wives love, to her brother and sister in law and* desire of their thriving *&c.* whereas this is so contrary to truth, that she perswaded her husband to be at no small charges to be rid of their company, and she said to their freinds in Wilt-shire, that she would give an hundred pound out of her purse to be rid of them, and keep a day of Thanksgiving to boote.

38. That's also false in the same *p. concerning her advising her sister against careleſnes in her calling.* For when the differences between them were debated, it being demanded of her, by her brother, why she would goe into Wilt-shire to speak evil of her sister, and had not rather (if she had ought against her) told her of it privatly? she answered, she would have so don but her husband would not suffer her: False also is what is annexed, *concerning her sisters taking great distast at her for any such Counsel;* how could she take great distast at that which was never spoken to her?

39. That's a lye which followeth, that *when she was in the Easterne parts she was soe careful of her sister as to wish her mother to give her such good Counsel:* whereas the maine end of her going into those parts was to ease her stomack against her sister, and

she

ſhe then told her ſiſters mother, that her ſiſter had almoſt broke her husbands heart, and brought him into a Conſumption, and would undoe him, &c. and whereas he ſuggeſt, that her *Mother gave her alſo ſuch Advice againſt the ſame fault*: this ill agreeth with that letter, that followed upon it, from her Mother Mris. *Thurman*, which is as followeth.

Poore Soul,

Be content to bear the burden, which it ſhall pleaſe the Lord to lay upon thee, it will turn to thy comfort at laſt. Your Siſter *Allein* might have imployed her ſelf better when ſhe came into our Country, then ſhe did; but I think ſhe came to rout all the generation of you; ſhe thought to rout me too, but I heare of what *condition* ſhe is, and I take her to be as ſhe is, and I deſire thee to take no care for what ſhe ſaith, *&c.*

40. Whereas he ſaith, that his ſiſter in law had *engaged a ſtrong party for her.* Sure I am, that his own wife had vented her diſcontents and ſlanders to many, and had ſo far poſſeſt me with prejudice againſt her ſiſter in law, that I have confeſt in my Sermon p. 21. that at that time, I came engaged to her as the party innocent, rather then the other.

41. He ſaith they *frequented each others company in a friendly manner for the ſpace of above a year*, it is falſe.

42. *p.*39. Whereas, he ſaith, the *offence of his wife in that buſineſſe was taken and not given*, it is very falſe. It was given and in ſeveral particulars.

43. Whereas he ſaith, this *offence of his wife was printed three years after they were reconciled*: It was not a year and halfe.

44. In this *p.* he is guilty of lying, in charging me with untruth; he would inſinuate, that we had *nothing againſt his wife untill ſhe had left her relation to us.* Whereas ſhe was admoniſhe d by ſeveral perſons, for her neglecting the Church, before ever ſhe deſerted the Church.

45. *p.*40. He aſſures us, that *his wife had not left us, if we had allowed her to communicate in the Ordinances with other Churches as there was occaſion.* This is alſo very falſe, ſhe never deſired it, and we never did forbid it.

46. He ſaith in the 41.*p.* *He and others know as bad as* lyars (if not lyers) *tollerated in the Church and nothing ſaid to them*: I know non ſuch, and have publickly profeſt and ſince ſuffered it to be printed in Mr.*Malls* book, *p.*90. That *I know none ſuch in our aſſembly, if we know more ſuch offenders, by the grace of God we ſhall ſo proceed upon them; and for a trial, if any of you have any thing to lay as a charge, do but obſerve the rule that Chriſt hath appointed of private, and then of more publick admonition, and ſee whether there ſhall not be impartial proceedings againſt them, if not, then condemn us of partiality.*

47. In *p.*42 It is an abominable lye, that *we have ſuch great thoughts of our ſelves as if we were the only Church and people of God in* Exon.

48. He cloſeth up all with a lying reflection upon Mr.*Mall*, that whole draft of her diſcourſe, on March the 8. aimed at this, *that we only were* Sion *and the Iſrael of God, and all others as bad as the ſtrangers from whom Iſrael ſeparated in* Nehemias *time s*

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if this man forſake the Devil and all his works, who hath ſo lived in the conſtant neglect of brotherly admonition, and hath vented *more lyes, then he hath pages*, to the number of about *fourty eight* let the judicious Reader determine.

READER,

IN the foregoing Pages thou hast seen how weakly and sinfully this *T. A.* hath vindicated his wife; in what remains, thou maist observe the same methods and wiles in his clearing of Mris. *Par.* He tells us in the Epistle to the Reader, that *there were no crimes proved, that might argue her guilty, or deserving such a censure, and that her unblameable walkings before and since, may justly challenge me and the Council to answer what we have done before the tribunal*

of

of him, who ſhall judg the world in righteouſneſs: p. 28. he ſaith, Mris. Par. *was not looked on as refractory, till ſhe had no more any mind to ſtay with us*: p. 29. *There is nothing in her for which ſhe may not compare with the beſt ſaints among us*; again he tells us p. 36. *that the quarrel began betwixt the Church and her, becauſe ſhe had a mind to hear ſome other Miniſters, and was peremptory in her reſolutions, not to be tyed hearing of others; how far ſhe might forget her ſelf in diſcourſes with us (which We call tripping in her tongue) he cannot ſay, only (if ſhe did) it was partly occaſioned by our tampering with her for going out ſometimes to hear ſome other Miniſters of the City*; and p. 40. that *ſhe therefore relinquiſhed this Church, becauſe ſhe held it her ſin to be tyed to one Congregation, and to be debarred fellowſhip with others*; yea, p. 29 he tells us, he *dare ſay, the city in which ſhe was born and bred, and hath ever lived, can ſay no otherwiſe then that ſhe may compare with the beſt ſaints in the Church.* How falſe this certificate is, concerning Mris. *Par*, will appear by my giving thee an account, why ſhe was ſuſpended, and and what her carriage hath been ſince.

First, The ground of her ſuſpenſion, I ſhall reduce to her contentiouſneſs, cenſoriouſneſs, and lying.

The contentiouſneſs of her ſpirit was proved by ſeveral witneſſes in ſeveral particulars, as

1. In very many, if not in moſt of thoſe debates which have been in the Church ſince our firſt coming together, ſhe hath been uſually ſilent, until the Church have been ready to come to ſome determination, or had determined, and then ſhe would object againſt what ſhe perceived was the Judgment of the Church, and purſued it with much violence; this the generality of the then Church-members witneſſed.

2. When it was moved in the Church to this effect, that it was very neceſſary to have reſpect in our admiſſion of Church-members, to Union in judgment (at leaſt in all the Ordinances of Chriſt) that peace and love in the Church might be preſerved, ſhe did eagerly contend againſt this motion, and occaſioned long and ſad diſputes, between the Church, her ſelfe eſpecially, concerning ſinging of Pſalmes, the practice of which ſhe abſolutely denyed, and declared, that praiſes and Thanksgivings unto God in prayer were only that ſinging which the Scripture requireth: this alſo the generality of the then Church-members did witneſs.

3. She hath oppoſed ſeveral perſons in their admiſſions, who have been known to be of approved godlyneſſe and integrity, and thoſe who have been moſt lyable to exception, ſhe hath moſt contended for; inſomuch that the church having reſpited the admiſſion of a perſon concerning whoſe converſation they were not ſufficiently ſatisfied, ſhe did openly declare againſt it, in theſe words, that it was an unrighteous ſentence: this particular was witneſſed by four perſons.

4. She oppoſed the admiſſion of Mris. *D.E.* for her joyning with the Presbyterians in the Ordinance of the Lords Supper, and inſiſted upon it with much earneſtneſs, ſhe then declaring, that ſhe could not be ſatisfied otherwayes, then by her acknowledging it to be her ſin in breaking the law of Charity: this was witneſſed by ſeven perſons.

5. She cauſed a great deal of diſturbance amongſt us after the officers were choſen, in preſſing with much earneſtneſſe, that Mr. *Stonham* might be choſen Paſtor: this was witneſſed by three perſons.

6. She did for a long time contend for womens ſpeaking in the Church, and being admoniſhed for practiſing accordingly, ſhe did openly profeſſe, that ſhe would not be preſent at Church meetings, when matters were debated, unleſs ſhe might have that liberty, and being denyed, ſhe ever ſince contemptuouſly neglected Church meetings, and ſlighted the officers of the Church.

The cenſoriouſneſs of her ſpirit was evidenced in her uncharitable language concerning the Presbyterians and us alſo, reporting one to be fallen from the faith, another to have nothing of God in her, charging Mr. *Stonham* to have walked contrary to the Apoſtles counſel 2. *Cor.* 4. 2. and to have ſuch expreſſions in preaching and prayer as were but as chaffe to the Wheat, and imputing the afflictions of ſome of the Church, to their unworthy receiving the Lords Supper, not diſcerning the Lords body; theſe were proved by many witneſſes and her own letters.

The Third Head of her Charge was Lying.

1. She affirmed that she alwayes acknowledged Presbyterian Churches to be true Churches in respect of Doctrine and worship, and that it was hard for her to separate from the Presbyterians, in distinguishing Ordinances: whereas she excepted against Mr. *Toby Allein* for having his child Baptized by Mr. *Ford*, and opposed his admission on that ground; there were four witnesses to this.

2. She affirmed that she never opposed Mris. *D. E.* her admission, but was for it; whereas the generallity of the then members of the Church witnessed, that a long time she openly contended against it, to the grief of the Church.

3. She denyed that she ever called the Presbyterian Churches by the name of Babylon, whereas most of the Church witnessed, that she had often so called them.

4. She denyed that she ever endeavoured to have Mr. *Stonham* Pastor, and under her own hand were these words, I never laboured to bring him to that Office; whereas the contrary was witnessed by three persons.

5. She affirmed that she never profited by Mr. *Stonhams* preachings, and never approved his Ministry; the

the contrary hereto was witneſſed by three perſons.

6. She denyeth in a letter, that ſhe ſuſpected thoſe that had kindred and relations among the Presbyterians, whereas many witneſſed the contrary.

By theſe paſſages thou mayeſt ſee how laviſh the pamphleter is in his teſtimonial for this woman: I ſhould now annex her contumacious refuſal of admonition given according to the rule of Chriſt; I might tell thee, I have ſeveral times endeavouered to convince her of her ſin, yet I doe not remember that ſhe ever acknowledged her ſelfe guilty: and that ſeveral perſons that were ſent to her (or that went voluntarily) about the work of admonition came away from her with a burdened ſpirit; but I ſhall refer thee to 20. and 21. *p.* of my Sermon in the true account; her crimes and contumacy being very great, the Church thought themſelves obliged. to ſuſpend her from Communion, before ever ſhe joyned in the Sacrament with any other: This is the woman that T. A. ſaw no crimes proved againſt, that might argue her guilty; and yet this T. A. objected nothing againſt her ſuſpenſion for theſe crimes proved againſt her; this is the woman concerning whom T. A. boldly affirms that her unblameable walkings before cenſure may juſtly ſummon us to Gods bar: and whereas he ſaith that the quarrel between the Church and her began, becauſe ſhe had a mind to hear ſome other Miniſters, that is abominably

nably falſe, that was no particular, for which ſhe was ever admoniſhed by the Church: indeed there paſſed ſeveral letters between her and my ſelf, wherein I endeavered to perſwade her, that it was her duty ordinarily to hear her own officers; which had they ſeen the Sun, the world would have ſeen more of this woman. And here Reader, I ſhall once more take ſhame to thy ſelf, that I did not ſooner excite the Church to their duty, as to the laſt remedy for the healing of this woman: there are ſome who are full of evil ſurmiſes about this matter, as if the Church would never have proceeded againſt her, but upon a deſign to hinder others from deſerting us: But this I profeſs, that I have had no quiet in my ſpirit, that a perſon ſhould lye ſo long ſuſpended, and give no evidence of repentance, but the contrary, and yet ſhould not be proceeded againſt; I took advice with ſeveral Miniſters about this matter, and at length was concluded by them and my own conſcience, that though ſhe was gotten into another fold, yet the rod of diſcipline ſhould be exerciſed towards her; and though ſome men were angry at this, yet I can ſay, we did not cenſure her to reflect on other Congregations, but to diſcharge our duty to her, as Legally a part of our flock.

But Reader, that I may keep promiſe with thee before I cloſe up this unpleaſant work, I ſhall,

Secondly,

Secondly, Give thee (briefly) yet a farther account of her carriage, ſince her ſuſpenſion; there have come ſeveral reports to my eares, of what ſhe hath ſpoken, full of lying defamations, *viz.* that there were no lyes proved againſt her, that ſhe was ſuſpended only for hearing ſometimes other Miniſters, that I ſhould perſwade her to deny holineſs for Gods ſake, that ſhe was promiſed by an officer of the Church, that if ſhe would but deſert the Presbyterians, ſhe ſhould be entertained amongſt us, without giving any ſatisfaction for former miſcarriages; and that being charged for lying, ſhe pleaded, that ſhe did not remember any ſuch thing, that one of the Church ſhould offer to take his oath for his hearing ſomewhat from her at ſuch a time when he himſelf was not preſent; that two others of the Church have defrauded ſervants of their wayes, that ſhe was never queſtioned, till ſhe diſcovered her reſolutions to leave us. But Reader, I am loath to blot paper with any more of this nature, only I ſhall tell thee, that when I offered to ſome Miniſters of the City, to prove the charge againſt her; I told them, *if they would be at the pains to receive her defence, I was very confident (and ſtill am) to prove the falſhood of it by two witneſſes at leaſt.* By this time I doubt not but the Reader is ſatisfied what a confident lyar T.A. is, but it hath happened to him as to moſt malefactors, he hath revealed his own, his wives, and Mris. *Pars* guilt in his endeavours to conceal it, I may ſay of his tongue, hand and pen. *Heu quam difficile eſt crimen non prodere. Thy mouth uttereth thine iniquity, and thou chuſeſt the*

tongue

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tongue of the craftie; thine own mouth condemneth thee and not I; yea, thy own lips testifie against thee, Job 15. 5, 6.

I shall close with *Davids* Prayer against *Doeg* Psal. 120. 2, 3. *Deliver my soul O Lord from lying lips, and from a deceitful tongue: what shall be given to thee? or what shall be done unto thee, thou false tongue?*

FINIS.